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Saints Everlasting Rest:

*No. 170. OR A 5 Weeks*

TREATISE

OF THE

BLESSED STATE OF THE SAINTS IN THEIR ENJOYMENT OF

God in Heaven.

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WRITTEN BY THE REVEREND, LEARNED, AND HOLY

Mr. RICHARD BAXTER.

ABRIDGED BY

BENJAMIN FAWCETT, M.A.

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The Fourth Edition.

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I think it of great Service to the Souls of Men to call them to the Notice and Use of such a Treatise as this; and to bring such old and excellent Writings out of Oblivion and the Dust.

BAXTER'S Preface to SCUDDER'S *Christian's Daily Walk*.

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PHILADELPHIA,

Printed for William Young, by Wm. W. Woodward,  
1796.



RPJOB



TO THE INHABITANTS OF THE

*Borough and Foreign*

OF

KIDDERMINSTER;

*BOTH MAGISTRATES AND PEOPLE.*

MY DEAR FRIENDS,

THERE are obvious Reasons for prefixing your Names to this Book. It contains the Substance of what was first preached in your Parish-Church, and was first published from the Press with a Dedication to your worthy Ancestors. Your trade and Manufactures can never render your Town so famous as the Name and Writings of Mr. *Baxter* have already made it, both in this Island, and in many remote Parts of the Protestant World. His intimate and important Relation to *Kidderminster*, and the  
Years



Years he abode in it, afforded him the most delightful Reflection as long as he lived.

Long Experience has enabled me to testify for you, that, notwithstanding your Share in those common Distinctions which so unhappily divide Fellow-Protestants, you possess a most unusual Degree of Candour and Friendship for each other. Thus you shew, that *Kidderminster* has not totally lost the amiable Spirit which it imbibed more than a Century ago.

There are no Excellencies personal or relative, no Species of domestic or public Happiness, no Beauties of civil or religious Life, but what will be naturally promoted by a Care to secure to ourselves an Interest in the *Rest which remaineth to the People of God*. They are the People for whom alone that Rest is designed, both by the Promises of God, and by the Purchase of the Son of God. A Care to secure that Rest to ourselves, is *the one Thing needful*. But neither this People, nor this Care, you well know, are the Peculiarities of any Age, or of any Party. If the Inhabitants of *Kidderminster*



# DEDICATION.

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*minster* formerly excelled in this Care, you must allow, that it was their greatest Glory. And *this*, more than any Improvements of Trade, or increasing Elegancies of Life, will be the greatest Glory of their Successors.

To excite this Care, is the noblest Design of all religious Instruction. This, and nothing else, animates the following Pages. Here, God and Christ, Heaven and Holiness, invite your attentive and affectionate Regards. Here, you may peruse, what Multitudes in the same Town have heard and read before you to their everlasting Joy, till your *Blessings prevail above the Blessings of your Progenitors*. Here, by the Help of divine Grace, you may learn the heavenly Art of walking with God below, of living in a constant view and Foretaste of the Glories of the *new Jerusalem*, and of making all you say or do, suffer or enjoy, subservient to the brightening your immortal Crown.— Nothing has the Compiler of this Abridgment to wish like such Consequences as these; even to see the same holy and heavenly Conversation in himself, and in those



around him now, as Mr. *Baxter* saw in his Day. This would be the greatest Joy, and shall be the constant and fervent Prayer, of,

Your affectionate Friend,

And obedient Servant,

B. FAWCETT.

*Kidderminster, Jan. 1, 1759.*



T H E  
P R E F A C E,

BY THE  
C O M P I L E R

OF THIS  
A B R I D G M E N T.

**M**R. RICHARD BAXTER, the Author of the *Saints Rest*, so well known to the world by this, and many other excellent and useful writings, was a learned, laborious, and eminently holy divine of the last age. He was born near Shrewsbury in 1615, and died at London in 1691.

His ministry, in an unsettled state, was for many years employed with great and extensive success both in *London*, and in several parts of the country; but he was no where fixed so long, or with such entire satisfaction to himself, and apparent advantage to others, as at *Kidderminster*. His abode there was indeed interrupted, partly by his bad health, but chiefly by the calamities of a civil war; yet in the whole it amounted to *sixteen years*: Nor was it by any means the result of his own choice, or that of the inhabitants of *Kidderminster*, that he never settled there again, after his going from thence in 1660. Before his coming thither, the place was over-run with ignorance and profaneness; but, by a Divine blessing on his wise and faithful cultivation, the fruits of righteousness sprung up in a rich abundance. He at first found but a single instance or two of *daily family-prayer*.



prayer in a whole street, and at his going away, but one family or two could be found in some streets that continued to neglect it. And on *Lord's days*, instead of the open profanation to which they had been so long accustomed, a person, in passing through the town, in the intervals of public worship, might overhear hundreds of families engaged in singing Psalms, reading the Scriptures, and other good books, or such sermons, as they had wrote down, while they heard them from the pulpit. His care of the souls committed to his charge, and the success of his labours among them were truly remarkable; for the number of his stated communicants rose to *six hundred*, of whom, he himself declared, there were not twelve concerning whose sincere piety he had not reason to entertain good hopes. Blessed be God, the religious spirit, which was thus happily introduced, is yet to be traced in the town and neighbourhood in some degree; (O that it were in a greater!) and in proportion as that spirit remains, the name of *Mr. Baxter* continues in the most honourable and affectionate remembrance.

As a *writer* he has the approbation of some of his greatest cotemporaries, who best knew him, and were under no temptations to be partial in his favour. — *Dr. Barrow* said, 'His practical writings were never mended, and his controversial ones seldom confuted.' — With a view to his casuistical writings, the *Hon. Robert Boyle, Esq.* declared, 'He was the fittest man of the age for a casuist, because he feared no man's displeasure, nor hoped for any man's preferment.' — *Bishop Wilkins* observed of him, 'that he had cultivated every subject he had handled; that if he had lived in the primitive times, he would have been one of the fathers of the Church; and that it was enough for one age to produce such a person as *Mr. Baxter*.' — *Archbishop Usher* had such high thoughts of him, that by his earnest importunity he put him upon writing several of his practical discourses, particularly that celebrated piece, his *Call to the Unconverted* — *Dr. Manton*, as he freely expressed it, 'thought *Mr. Baxter* came nearer the apostolical writings than any



‘man in the age.’——And it is both as a *preacher* and a writer, that Dr. *Bates* considers him, when, in his funeral sermon for him, he says, ‘In his sermons there was a rare union of arguments and motives, to convince the mind and gain the heart. All the fountains of reason and persuasion were open to his discerning eye. There was no resisting the force of his discourses, without denying reason and Divine Revelation. He had a marvellous facility and copiousness in speaking. There was a noble negligence in his style, for his great mind could not stoop to the affected eloquence of words; he despised flashy oratory; but his expressions were clear and powerful, so convincing the understanding, so entering into the soul, so engaging the affections, that those were as deaf as adders who were not charmed by so wise a charmer. He was animated with the Holy Spirit, and breathed celestial fire, to inspire heat and life into dead sinners, and to melt the obdurate in their frozen tombs.——His books, for their number, (which it seems was more than one hundred and twenty,) and variety of matter in them, make a library.——They contain a treasure of controversial, casuistical, and practical divinity.——His books of practical divinity have been effectual for more numerous conversions of sinners to God, than any printed in our time; and, while the church remains on earth, will be of continual efficacy to recover lost souls. There is a vigorous pulse in them, that keeps the reader awake and attentive.’——To these testimonies may not improperly be added that of the editors of *his practical works* in four folio volumes; in the preface to which they say, ‘Perhaps there are no writings among us that have more of a true Christian spirit, a greater mixture of judgment and affection, or a greater tendency to revive pure and undefiled religion, that have been more esteemed abroad, or more blessed at home, for the awakening the secure, instructing the ignorant, confirming the wavering, comforting the dejected, recovering the prophane, or improving such as are truly serious, than the practical works of this Author.’——Such were



were the apprehensions of eminent persons, who were well acquainted with Mr. *Baxter* and his writings. It is therefore the less remarkable that Mr. *Addison*, from an accidental and very imperfect acquaintance, but with his usual pleasantness and candour, should mention the following incident; 'I once met with a page of Mr. *Baxter*. Upon the perusal of it, I conceived so good an idea of the Author's piety, that I bought the whole book.'

Whatever other causes might occur, it must chiefly be ascribed to Mr. *Baxter*'s distinguishing reputation as a preacher, and a writer, that presently after the *Restoration* he was appointed one of the *chaplains in ordinary* to King Charles II. and preached once before him in that capacity; as also that he had an offer made him by the Lord Chancellor Clarendon, of the *Bishopric of Hereford*, which, in a respectful letter to his Lordship, he saw proper to decline.

The *Saints Rest* is deservedly esteemed one of the most valuable parts of his practical works. He wrote it when he was far from home, without any book to consult but his *bible*, and in such an ill state of health, as to be in continual expectation of death for many months; and therefore, merely for his own use, he fixed his thoughts on this heavenly subject, 'which (says he) hath more benefitted me than all the studies of my life.' At this time he could be little more than thirty years old. He afterwards preached over the subject in his weekly lecture at *Kidderminster*, and in 1650 he published it; and indeed it appears to have been the first that ever he published of all his practical writings. Of this book Dr. *Bates* says, 'It was written by him when languishing in the suspense of life and death, but has the signatures of his holy and vigorous mind. To *allure our desires*, he unveils the sanctuary above, and discovers the glories and joys of the blessed in the Divine presence, by a light so strong and lively, that all the glittering vanities of this world vanish in that comparison, and a sincere believer will despise them, as one of mature age does the toys and baubles of children. To *excite our fears*, he removes the skreen, and makes the everlasting fire of hell so visible, and represents



conv.

*Rest*, when 1711.

Rev. Mr. *Thomas Doolittle*,

of *Kidderminster*, and at that time

seventeen years old; whom Mr. *Baxter* had

wards sent to *Pembroke-Hall*, in *Cambridge*, where he

took his degree. Before his going to the University,

he was upon trial as an attorney's clerk, and un-

der that character, being ordered by his master to

write something on a *Lord's day*, he obeyed with great

reluctance, and the next day returned home, with an

earnest desire that he might not apply himself to any

thing, as the employment of life, but serving Christ

in the ministry of the gospel. His praise is yet in

the churches, for his pious and useful labours as a

minister, a tutor, and a writer.

In the life of the Rev. Mr. *John Janeway*, Fellow

of *King's College*, *Cambridge*, who died in 1657, we

are told that his conversion was, in a great measure,

occasioned



winely

ation of his funeral sermon,  
to Sir Henry Ashurst, Bart. tells that  
gentleman, and most distinguished friend  
and executor of Mr. Baxter, 'He was most worthy  
' of your highest esteem and love; for the first im-  
' pressions of heaven upon your soul, were, in read-  
' ing his invaluable book of the *Saints everlasting*  
' *Rest.*'

In the life of the Rev. Mr. Matthew Henry, we  
have the following character given us of Robert War-  
burton, Esq. of Grange, the son of the eminently  
religious Judge Warburton, and the father of Mr.  
*Matthew Henry's* second wife, 'He was a gentle-  
' man that greatly affected retirement and privacy,  
' especially in the latter part of his life; the *Bible*  
' and Mr. Baxter's *Saints everlasting Rest*, used to  
' lie daily before him on the table in his parlour;  
he



he spent the greatest part of his time in reading and prayer.'

In the life of that honourable and most religious Knight, Sir *Nathaniel Barnardiston*, we are told, 'that he was constant in secret prayer and reading the Scriptures; afterwards he read other choice authors: But not long before his death he took singular delight to read Mr. *Baxter's Saints everlasting Rest*, and preparation thereunto; which was esteemed a gracious event of divine Providence, sending it as a guide to bring him more speedily and directly to that Rest.'

Besides persons of eminence, to whom this book has been precious and profitable, we have an instance, in the Rev. Mr. *James Janeway's* Token for Children, of a little boy, whose piety was so discovered and promoted by reading it, as the most delightful book to him next the Bible, that the thoughts of everlasting rest seemed, even while he continued in health, to swallow up all other thoughts; and he lived in a constant preparation for it, and looked more like one that was ripe for glory, than an inhabitant of this lower world. And when he was in the sickness of which he died, before he was twelve years old, he said, 'I pray let me have Mr. *Baxter's* book, that I may read a little more of eternity, before I go into it.'

Nor is it less observable, that Mr. *Baxter* himself, taking notice, in a paper found in his study after his death, what numbers of persons were converted by reading his Call to the Unconverted, accounts of which he had received by letter every week, expressly adds, 'This little book (the Call to the Unconverted) God hath blessed with unexpected success, beyond all that I have written, except the *Saints Rest*.' With an evident reference to this book, and even during the life of the author, the pious Mr. *Flavell* affectionately says, 'Mr. *Baxter* is almost in heaven; living in the daily views, and chearful expectation of the *Saints everlasting Rest with God*; and is left for a little while among us, as a great example of the life of faith.'—And Mr. *Baxter* himself says, in his preface to his *Treatise of Self-denial*, 'I must say, that of all the books which I have written, I peruse none



‘ so often for the use of my own soul, in its daily  
‘ work, as my *Life of Faith*, this of *Self-Dénial*, and  
‘ the last part of the *Saints Rest*.’—On the whole,  
it is not without good reason that Dr. *Calamy* re-  
marks concerning it, ‘ This is a book for which mul-  
‘ titudes will have cause to bless God forever.’

This excellent and useful book now appears in the form of an abridgment; and therefore, it is presumed, will be the more likely, under a divine blessing, to diffuse its salutary influence among those that would otherwise have wanted opportunity or inclination to read over the large volume. In reducing it to this smaller size, I have been very desirous to do justice to the author, and at the same time promote the pleasure and profit of the serious reader. And, I hope, those ends are, in some measure, answered; chiefly by dropping things of a digressive, controversial, or metaphysical nature; together with prefaces, dedications, and various allusions to some peculiar circumstances of the last age; and particularly, by throwing several chapters into one, that the number of them may better correspond with the size of the volume; and sometimes by altering the form but not the sense, of a period, for the sake of brevity: and when an obsolete phrase occurred, changing it for one more common and intelligible. I should never have thought of attempting this work, if it had not been suggested and urged by others, and by some very respectable names, of whose learning, judgment, and piety, I forbear to avail myself. However defective this performance may appear, the labour of it (if it may be called a labour) has been, I bless God, one of the most delightful labours of my life.

Certainly the thoughts of everlasting rest may be as delightful to souls in the present day, as they have ever been to those of past generations. I am sure such thoughts are as absolutely necessary now; nor are temptations to neglect them, either fewer, or weaker now, than formerly. The worth of everlasting Rest is not felt, because it is not considered; it is forgotten, because a thousand trifles are preferred before it. But were the divine reasonings of this book duly attended to, (and oh that the spirit and grace of a Re-

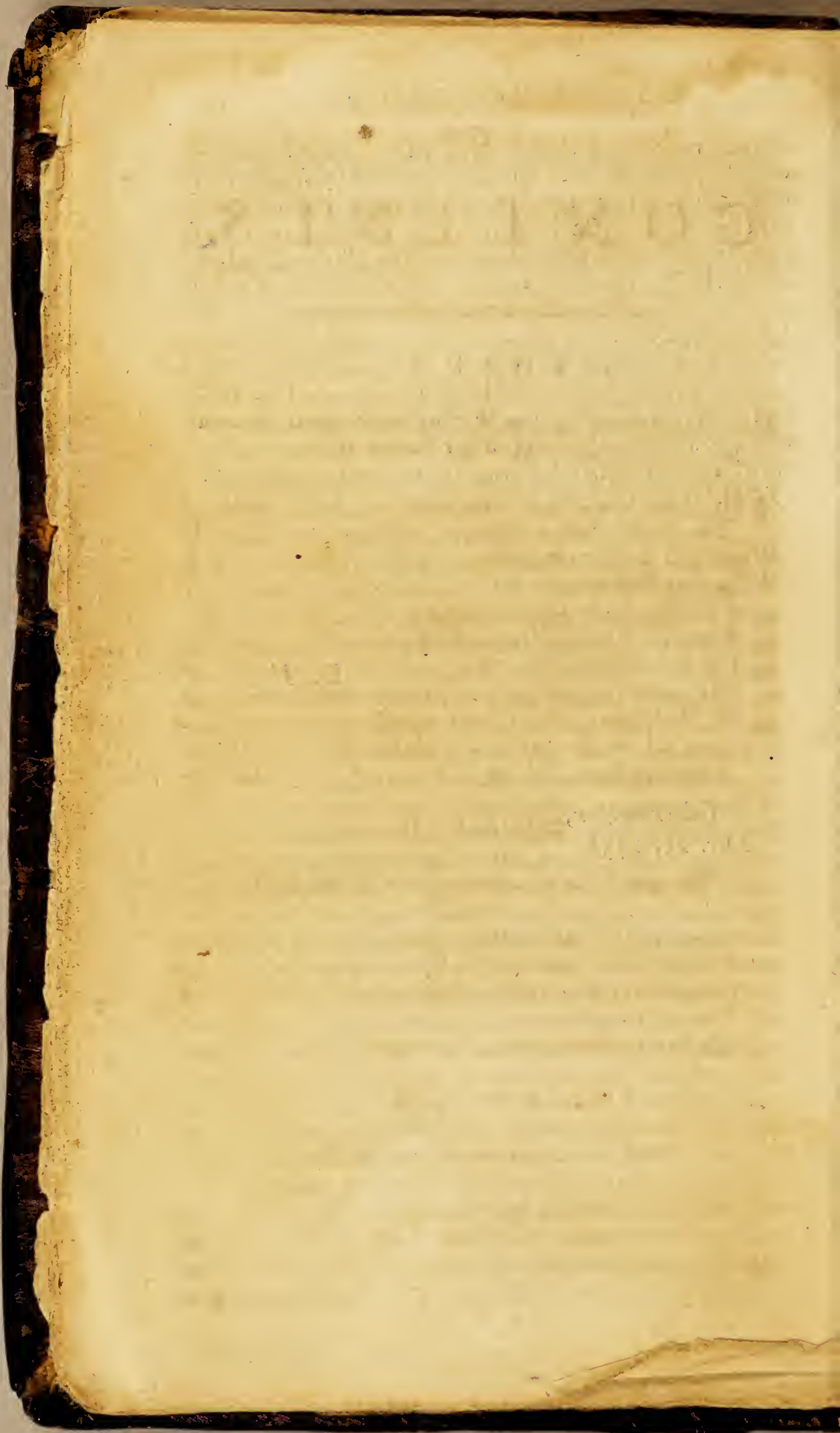


deemer may make them so!) then an age of vanity would become serious; minds, enervated by sensuality, would soon resume the strength of reason, and display the excellence of Christianity; the delusive names of pleasure would be blotted out, by the glorious reality of heavenly joy upon earth; every station and relation in life would be filled up with the propriety and dignity of serious religion; every member of society would then effectually contribute to the beauty and happiness of the whole; and every soul would be ready for life or death, for one world or another, in a well grounded and chearful persuasion of having secured a title to that *Rest which remaineth to the people of God.*

B. F.

*Kidderminster,*  
*Dec. 25, 1758.*







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T H E



T H E

# Saints *Everlasting* Rest.

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*There remaineth therefore a Rest to the People of God.*

HEBREWS, iv. 9.

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## C H A P. I.

The Introduction to the Work, with some Account of  
the Nature of the SAINTS REST.

*Seēt. 1. The important design of the Apostle in the text, to which the Author earnestly bespeaks the attention of the reader. Seēt. 2. The Saints Rest defined, with a general plan of the work. Seēt. 3. What this Rest presupposes. Seēt. 4. The Author's humble sense of his inability fully to shew what this Rest contains. Seēt. 5. It contains (1) A ceasing from means of grace; Seēt. 6. (2) A perfect freedom from all evils. Seēt. 7. (3) The highest degree of the Saints personal perfections, both in body and soul; Seēt. 8. (4) The nearest enjoyment of God the chief good; Seēt. 9—14. (5) A sweet and constant action of all the powers of soul and body in this enjoyment of God; as for instance, bodily senses, knowledge, memory, love, joy, together with a mutual love and joy. Seēt. 15. The Author's humble reflection on the deficiency of this account.*

*Seēt. 1. I* T was not only our interest in God, and actual enjoyment of him, which was lost in Adam's fall, but all spiritual knowledge of him, and true disposition towards such a felicity. When the Son of God comes with recovering grace,

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and



and discoveries of a spiritual and eternal happiness and glory, he finds not faith in man to believe it. As the poor man, that would not believe any one had such a sum as an hundred pounds, it was so far above what himself possessed; so men will hardly *now* believe there is such a happiness as *once* they had, much less as Christ hath now procured. When God would give the *Israelites* his sabbaths of rest, in a land of rest, he had more ado to make them believe it, than to overcome their enemies, and procure it for them. And when they had it, only as a small intimation and earnest of an incomparably more glorious rest, thro' Christ, they yet believe no more than they possess, but say, with the glutton at the feast, *Sure there's no other heaven but this*. Or, if they expect more by the *Messiah*, it is only the increase of their earthly felicity. The *apostle* bestows most of this *epistle* against this distemper, and clearly and largely proves, that the end of all ceremonies and shadows, is to direct them to Jesus Christ the substance; and that the *Rest of Sabbaths*, and *Canaan*, should teach them to look for a farther rest, which indeed is their happiness. My text is his conclusion, after divers arguments; a conclusion, which contains the ground of all the believer's comfort, the end of all his duty and sufferings, the life and sum of all gospel-promises and Christian privileges. What more welcome to men, under personal afflictions, tiring duties, successions of sufferings, than rest? It is not our comfort only, but our stability. Our liveliness in all duties, our enduring tribulation, our honouring of God, the vigour of our love, thankfulness, and all our graces; yea, the very being of our religion



ligion and christianity, depend on the *believing serious thoughts of our rest*. And now, reader, whatever thou art, young or old, rich or poor, I intreat thee, and charge thee, in the name of thy Lord, who will shortly call thee to a reckoning, and judge thee to thy everlasting unchangeable state, that thou give not these things the reading only, and so dismiss them with a bare approbation; but that thou set upon this work, and take God in Christ for thy only rest, and fix thy heart upon him above all. May the living God, who is the portion and rest of his saints, make these our carnal minds so spiritual, and our earthly hearts so heavenly, that loving him, and delighting in him, may be the work of our lives; and that neither I that write, nor you that read, this book, may ever be turned from this path of life; *lest a promise being left us of entering into his Rest, we should come short of it*, through our own unbelief or negligence (a)!

Sect. 2. The *Saints Rest* is, 'the most happy state of a Christian; or it is, 'the perfect endless enjoyment of God by the perfected saints, according to the measure of their capacity, to which their souls arrive at death, and both soul and body most fully after the resurrection and final judgment.' According to this definition of the *Saints Rest*, a larger account of its *nature* will be given in *this chapter*, of its *preparatives* (chap. 2); its *excellencies* (chap. 3); and (chap. 4) *the persons for whom it is designed*. Farther to illustrate the subject, some description will be given (chap 5) of *their misery who lose this rest*, and (chap. 6) *who also lose the enjoyment of time, and suffer the torments of hell*: Next will be shewed

(a) Heb. iv. 1.



shewed (chap. 7) the necessity of diligently seeking this Rest; (chap. 8) how our title to it may be discerned; (chap. 9) that they who discern their title to it should help those that cannot; and (chap. 10) that this Rest is not to be expected on earth. It will then be proper to consider (chap. 11) the importance of a heavenly life upon earth; (chap. 12) how to live a heavenly life on earth; (chap. 13) the nature of heavenly contemplation, with the time, place, and temper fittest for it; (chap. 14) what use heavenly contemplation makes of consideration, affections, soliloquy, and prayer; and likewise (chap. 15) how heavenly contemplation may be assisted by sensible objects, and guarded against a treacherous heart. Heavenly contemplation will be exemplified, (chap. 16) and the whole work concluded.

SECT. 3. There are some things necessarily presupposed in the nature of this Rest; as for instance,——that mortal men are the persons seeking it. For angels and glorified spirits have it already, and the devils and damned are past hope.——That they choose God only for their end and happiness. He that takes any thing else for his happiness, is out of the way the first step.——That they are distant from this end. This is the woeful case of all mankind since the fall. When Christ comes with regenerating grace, he finds no man sitting still, but all posting to eternal ruin, and making haste towards hell; till, by conviction, he first brings them to a stand, and then, by conversion, turns their hearts and lives sincerely to himself.——This end, and its excellency, is supposed to be known, and seriously intended. An unknown good moves not to desire or endeavour.——And not only a distance from this Rest, but the true knowledge of this distance.



*distance*, is also supposed. They that never yet knew they were without God, and in the way to hell, did never yet know the way to heaven. Can a man find he hath lost his God, and his soul, and not cry out, *I am undone*? The reason why so few obtain this Rest, is, they will not be convinced that they are, in point of title, distant from it; and, in point of practice, contrary to it. Whoever sought for that, which he knew not he had lost? *They that be whole need not a physician, but they that are sick* (b).—The influence of a superior moving cause is also supposed; else we shall all stand still, and not move toward our rest. If God move us not, we cannot move. It is a most necessary part of our Christian wisdom, to keep our subordination to God, and dependance on him. *We are not sufficient of ourselves to think any thing as of ourselves, but our sufficiency is of God* (c). *Without me*, says Christ, *ye can do nothing* (d).—It is next supposed, that *they, who seek this Rest, have an inward principle of spiritual life*. God does not move men like stones, but he endows them with life, not to enable them to move without him, but in subordination to himself the first mover.—And farther, this rest supposes *such an actual tendency of soul towards it, as is regular and constant, earnest and laborious*. He that hides his talent, shall receive the wages of a slothful servant. Christ is the door, the only way to this Rest. *But strait is the gate, and narrow is the way* (e); and we must strive, if we will enter, *for many will seek to enter in, and shall not be able* (f); which implies, that *the kingdom of heaven suffereth violence* (g). Nor will

(b) Matt. ix. 12.

(c) 2 Cor. iii. 5.

(d) John xv. 5.

(e) Matt. vii. 13.

(f) Luke xiii. 24.

(g) Matt. xi. 12.



it bring us to the end of the fairs, if we *begin in the Spirit and end in the flesh* (h). He only *that endureth to the end shall be saved* (i). And never did a soul obtain rest with God, whose desire was not set upon him above all things else in the world. *Where your treasure is there will your heart be also* (k). The remainder of our old nature will much weaken and interrupt these desires, but never overcome them. And, considering the opposition to our desires, from the contrary principles in our nature, and from the weakness of our graces, together with our continued distance from the end, our tendency to that end must be laborious, and with all our might.—All these things are presupposed, in order to a Christian's obtaining an interest in heavenly rest.

Sect. 4. Now we have ascended these steps into the outward court, may we look within the veil? May we *shew what this rest contains*, as well as what it presupposes? Alas, how little know I of that glory! The glimpse which *Paul* had contained what could not, or must not, be uttered. Had he spoke the things of heaven in the language of heaven, and none understood that language, what the better? The Lord reveal to me what I may reveal to you! The Lord open some light, and shew both you and me our inheritance! Not as to *Balaam* only, whose eyes were opened to see the goodness of *Jacob's* tents, and *Israel's* tabernacles, where he had no portion, and from whence must come his own destruction! Not as to *Moses*, who had only a discovery, instead of possession, and saw the land which he never entered! But as the pearl was revealed to the merchant in the gospel,

(h) Gal. iii. 3. (i) Matt. xxiv. 13. (k) Matt. vi. 21.



pel, who rested not till he had sold all he had, and bought it! And as heaven was opened to blessed Stephen, which he was shortly to enter, and the glory shewed him, which should be his own possession!—The things contained in heavenly Rest, are such as these;—*a ceasing from means of grace;—a perfect freedom from all evils;—the highest degree of the Saints personal perfection, both of body and soul—the nearest enjoyment of God the chief good;—and a sweet and constant action of all the powers of body and soul in this enjoyment of God.*

Sect. 5. (1) One thing contained in heavenly Rest, is, *the ceasing from means of grace.* When we have obtained the haven, we have done sailing. When the workman receives his wages, it is implied he has done his work. When we are at our journey's end, we have done with the way. *Whether prophecies, they shall fail; whether tongues, they shall cease; whether knowledge, it also, so far as it had the nature of means, shall vanish away* (1). There shall be no more prayer, because no more necessity, but the full enjoyment of what we prayed for; Neither shall we need to fast and weep, and watch any more, being out of the reach of sin and temptations. Preaching is done; the ministry of man ceaseth; sacraments become useless; the labourers are called in, because the harvest is gathered, the tares burned, and the work finished; the unregenerate past hope, and the saints past fear, for ever.

Sect. 6. (2) There is an heavenly Rest *a perfect freedom from all evils.* All the evils that accompanied us through our course, and which necessarily follow our absence from the chief good: Besides our free-

dom

(1) 1 Cor. xiii. 8.



dom from those eternal flames, and restless miseries, which the neglecters of Christ and grace must remedilessly endure; a woeful inheritance, which, both by birth and actual merit, was due to us, as well as to them! In heaven there is *nothing that defileth*, or is unclean: All *that remains without* (m). And doubtless there is not such a thing as grief and sorrow known there: Nor is there such a thing as a pale face, a languid body, feeble joints, unable infancy, decrepit age, peccant humours, painful or pining sickness, griping fears, consuming cares, nor whatsoever deserves the name of evil. We did *weep and lament*, when *the world did rejoice*; but our *sorrow is turned into joy*, and our joy shall no man take from us (n).

Sect. 7. (3) Another ingredient of this Rest, is, *the highest degree of the Saints personal perfection, both of body and soul*. Were the glory ever so great, and themselves not made capable of it, by a personal perfection suitable thereto, it would be little to them. *Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him* (o). For the eye of flesh is not capable of seeing them, nor this ear of hearing them, nor this heart of understanding them: But there the eye, and ear, and heart, are made capable; else how do they enjoy them? The more perfect the sight is, the more delightful the beautiful object. The more perfect the appetite, the sweeter the food. The more musical the ear, the more pleasant the melody. The more perfect the soul, the more joyous those joys, and the more glorious to us is that glory.

Sect. 8.

(m) Rev. xxi. 27. xxii. 15.

(n) John xvi. 20, 22.

(o) 1 Cor. ii. 9.



Sect. 8. (4) The principal part of this Rest, is *our nearest enjoyment of God the chief good*. And here, Reader, wonder not if I be at a loss; and if my apprehensions receive but little of that which is in my expressions. If *it did not appear*, to the beloved disciple, *what we shall be*, but only in general, that *when Christ shall appear we shall be like him* (p), no wonder if I know little. When I know so little of God, I cannot know much what it is to enjoy him. If I know so little of spirits, how little of the Father of Spirits, or the state of my own soul, when advanced to the enjoyment of him? I stand and look upon an heap of ants, and see them all with one view; they know not me, my being, nature, or thoughts, though I am their fellow-creature; how little then must we know of the great Creator, though he with one view clearly beholds us all? A glimpse the saints *behold as in a glass* (q); which makes us capable of some poor, dark apprehensions of what we shall behold in glory. If I should tell a worldling what the holiness and spiritual joys of the saints on earth are, he cannot know; for grace cannot be clearly known without grace; how much less could he conceive it, should I tell him of this glory? But to the saints I may be somewhat more encouraged to speak; for grace gives them a dark knowledge and slight taste of glory. If men and angels should study to speak the blessedness of that state in one word, what could they say beyond this, that it is the nearest enjoyment of God? O the full joys offered to a believer in that one sentence of Christ, *Father, I will that those whom thou hast given me be with me where I am, that they may behold*  
*my*

(p) 1 John iii. 2.

(q) 2 Cor. iii. 18.



*my glory which thou hast given me (r) ! Every word full of life and joy. If the Queen of Sheba had cause to say of Solomon's glory, Happy are thy men, happy are thy servants, which stand continually before thee, and that hear thy wisdom (s) ; then sure they that stand continually before God, and see his glory, and the glory of the Lamb, are more than happy. To them will Christ give to eat of the tree of life ; and to eat of the hidden manna ; yea, he will make them pillars in the temple of God, and they shall go no more out ; and he will write upon them the name of his God, and the name of the city of his God, which is new Jerusalem, which cometh down out of heaven from his God, and he will write upon them his new name ; yea, more, if more may be, he will grant them to sit with him in his throne. These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb : Therefore are they before the throne of God, and serve him day and night in his temple, and he that sitteth on the throne shall dwell among them ; The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water : and God shall wipe away all tears from their eyes (t). O blind, deceived world ! Can you shew us such a glory ? This is the city of our God, where the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. The glory of God shall lighten it, and the Lamb is the light thereof. And there shall be no more curse ; but the throne of God and of the Lamb shall be in it ; and his servants shall serve him, and they shall*  
*see*

(r) John xvii. 24. (s) 1 Kings x. 8. (t) Rev. ii. 7, 17.  
 iii. 12, 21. vii. 14, 15, 17.



see his face, and his name shall be in their foreheads. These sayings are faithful and true, and the things which must shortly be done (u). And now we say, as Mephibosheth, let the world take all, forasmuch as our Lord will come in peace (w). Rejoice therefore in the Lord, O ye righteous, and say with his servant David, the Lord is the portion of mine inheritance: The lines are fallen unto me in pleasant places; yea, I have a goodly heritage. I have set the Lord always before me, because he is at my right hand I shall not be moved. Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope. For thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption. Thou wilt shew me the path of life; in thy presence is fulness of joy, at thy right hand there are pleasures for evermore (x). What presumption would it have been, once to have thought or spoke of such a thing, if God had not spoken it before us? I durst not have thought of the saints preferment in this life, as scripture sets it forth, had it not been the express truth of God. How indecent, to talk of being Sons of God—speaking to him—having fellowship with him—dwelling in him and he in us (y); if this had not been God's own language? How much less durst we have once thought of shining forth as the sun—of being joint-heirs with Christ—of judging the world—of sitting on Christ's throne—of being one in him and the Father (z); if we had not all this from the mouth, and under the hand of God! But hath he said, and shall he not

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(u) Rev. xxi. 3, 24. xxii. 3, 4, 6. (w) 2 Sam. xix. 30.  
 (x) Psalm xxxi. ii. I. xvi. 5, 6, 8—11 (y) 1 John iii. 1.  
 Gen. xviii. 27. 1 John i. 3. iv. 16. (z) Matt. xiii. 43.  
 Rom. viii. 17. 1 Cor. vi. 2. Rev. iii. 21. John xvii. 21.



*not do it? Hath he spoken and shall he not make it good (a)? Yes, as the Lord God is true, thus shall it be done to the man, whom Christ delighteth to honour (b). Be of good cheer, Christian, the time is near, when God and thou shalt be near, and as near as thou canst well desire. Thou shalt dwell in his family. Is that enough? It is better to be a door-keeper in the house of God, than to dwell in the tents of wickedness (c). Thou shalt ever stand before him, about his throne, in the room with him, in his presence chamber. Wouldst thou yet be nearer? Thou shalt be his child, and he thy Father; thou shalt be an heir of his kingdom; yea more, the spouse of his Son. And what more canst thou desire? Thou shalt be a member of the body of his Son; he shall be thy head; thou shalt be one with him, who is one with the Father; as he himself hath desired for thee of his Father; that they all may be one, as thou Father, art in me, and I in thee, that they also may be one in us; and the glory which thou gavest me I have given them, that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me (d).*

Sect. 9. (5) We must add, that this Rest contains a sweet and constant action of all the powers of the soul and body in this enjoyment of God. It is not the rest of a stone, which ceaseth from all motion when it attains the centre.—This body shall be so changed, that it shall no more be flesh and blood, which cannot inherit the kingdom of God; but a spiritual body. We saw not that

(a) Numb. xxiii. 19. (b) Esther vi. 11. (c) Psalm lxxxiv. 10. (d) John xvii. 21—23.



that body that shall be, but God giveth it a body as it hath pleased him, and to every seed his own body (e). If grace makes a Christian differ so much from what he was, as to say, *I am not the man I was*; how much more will glory make us differ? As much as a body spiritual, above the sun in glory, exceeds these frail, noisome, diseased lumps of flesh, so far shall our senses exceed those we now possess. Doubtless as God advanceth our senses, and enlargeth our capacity, so will he advance the happiness of those senses, and fill up with himself all that capacity. Certainly the body should not be raised up, and continued, if it should not share in the glory. As it hath shared in the obedience and sufferings, so shall it also in the blessedness. As Christ bought the whole man, so shall the whole partake of the everlasting benefits of the purchase. O blessed employment of a glorified body! to stand before the throne of God and the lamb, and to sound forth for ever, *Thou art worthy, O Lord to receive glory, and honour, and power. Worthy is the lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing; for thou hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests. Alleluia, salvation, and glory, and honour, and power, unto the Lord our God. Alleluia, for the Lord God omnipotent reigneth. O Christians! This is the blessed Rest; a Rest, as it were, without rest; for they rest not day and night, saying, Holy, holy, holy, Lord God, Almighty, which was, and is, and is to come* (f).—And

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(e) 1 Cor. xv. 50, 44, 37, 38.

(f) Rev. iv. 11. v. 12, 9,

10, xix. 1, 6. iv. 8.



if the *body* shall be thus employed, oh, how shall the *soul* be taken up! As its powers and capacities are greatest, so its actions are strongest, and its enjoyments sweetest. As the bodily senses have their proper actions whereby they receive and enjoy their objects, so does the soul in its own action enjoy its own object, by *knowing*, *remembering*, *loving*, and *delightful joying*. This is the soul's enjoyment. By these eyes it sees, and by these arms it embraces.

Sect. 10. *Knowledge* of itself is very desirable. As far as the *rational* soul exceeds the *sensitive*, so far the delights of a *philosopher*, in discovering the secrets of nature, and knowing the mystery of sciences, exceed the delights of the *glutton*, the *drunkard*, the *unclean*, and of all voluptuous *sensualists* whatsoever. So excellent is all truth. What then is their delight who know the God of truth? How noble a faculty of the soul is this *understanding*? It can compass the earth; it can measure the sun, moon, stars, and heaven; it can foreknow each eclipse to a minute, many years before. But this is the top of all its excellency, that it can know God, who is infinite, who made all these; a little here, and more, much more hereafter. O the wisdom and goodness of our blessed Lord! He hath created the understanding with a natural bias and inclination to truth, as its object; and to the prime truth, as its prime object. *Christian*, when, after long gazing heaven-ward, thou hast got a glimpse of Christ, dost thou not sometimes seem to have been with *Paul* in *the third heaven*, whether in the body or out, and to have seen what is *unutterable*(g)? Art thou not, with *Peter*, ready to say,  
*'Masse,*



*‘ Master, it is good to be here (h)? Oh that I might  
 dwell in this mount! Oh that I might ever see  
 what I now see!’ Didst thou never look so long  
 upon the Sun of Righteousness, till thine eyes were  
 dazzled with his astonishing glory? And did not the  
 splendour of it make all things below seem black and  
 dark to thee? Especially in thy day of suffering for  
 Christ, when he usually appears most manifestly to his  
 people, didst thou never see one walking in the midst of  
 the fiery furnace with thee like the Son of God (i)!  
 Believe me, Christians, yea, believe God; you that  
 have known most of God in Christ here, it is as nothing  
 to what you shall know; it scarce, in comparison of  
 that, deserves to be called knowledge. For as these  
 bodies, so that knowledge, must cease, that a more  
 perfect may succeed. Knowledge shall vanish away.  
 For we know in part. But when that which is perfect  
 come, then that which is in part shall be done away.  
 When I was a child, I spake as a child, I understood  
 as a child, I thought as a child; but when I became  
 a man, I put away childish things. For now we see  
 a glass darkly, but then face to face; now I know in  
 part, but then shall I know even as also I am known.  
 Marvel not therefore, Christians, how it can be eternal,  
 to know God, and Jesus Christ (l). The life of knowing  
 God and Christ, is eternal life; and the soul’s  
 joying is in knowing. They that favour one another  
 on earth and consult with flesh, think it a poor hap-  
 piness to know God. But we know that we are of  
 God, and the whole world lieth in wickedness; and we  
 know that the Son of God is come, and hath given us an  
 understanding that we may know him that is true; and  
 we*

(h) Mark ix. 5. (i) Dan. iii. 25. (k) 1 Cor. xiii. 8—12.  
 (l) John xvii. 3.



*we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life (m).*

SECT. 11. The *memory* will not be idle, or useless in this blessed work. From that height the saint can look behind him, and before him. And to compare *past* with *present things*, must needs raise in the blessed soul an inconceivable esteem and sense of its condition. To stand on that *mount*, whence we can see the *wilderness* and *Canaan*, both at once; to stand in *heaven*, and look back on *earth*, and weigh them together in the balance of a comparing sense and judgment, how must it needs transport the soul, and make it cry out, 'Is this the purchase that cost so dear as the blood of Christ? No wonder. O blessed price! and thrice blessed love, that invented, and condescended! Is this the end of believing? Is this the end of the Spirit's workings? Have the gales of heaven blown me into such an harbour? Is it hither Christ hath allured my soul? O blessed way, thrice blessed end! Is this the glory which the angels spoke of, and ministers preached of so long?' I see the gospel is indeed good tidings,

tidings of peace and good things, tidings of joy to all nations! Is my mourning, my weeping, my sad humblings, my heavy walking, come to this? Is my praying, watching, fearing to God, come to this? Are all my afflictions, Satan's temptations, the world's scorns and jeers, come to this?—O vile nature that resisted so much, and so long, such a blessing! Unworthy soul, is this the place thou camest so unwillingly to? Was duty wearisome? Was the world too good



' good to lose? Didst thou stick at leaving all, deny-  
 ' ing all, and suffering any thing, for *this*? Wast  
 ' thou loth to die, to come to *this*? O false heart,  
 ' thou hadst almost betrayed me to eternal flames,  
 ' and lost me this glory! Art thou not now ashamed,  
 ' my soul, that ever thou didst question that love  
 ' which brought thee hither? That thou wast jealous  
 ' of the faithfulness of thy Lord? That thou sus-  
 ' pectedst his love, when thou shouldst only have  
 ' suspected thyself? That ever thou didst quench a  
 ' motion of his Spirit? And that thou shouldst mis-  
 ' interpret those providences, and repine at those  
 ' ways, which have such an end? Now thou art  
 ' sufficiently convinced, that thy Redeemer was saving  
 ' thee, as well when he crossed thy desires, as when  
 ' he granted them; when he broke thy heart, as when  
 ' he bound it up. No thanks to thee, unworthy  
 ' self, for this received crown; but to Jehovah, and  
 ' the lamb, be glory for ever.'

Sect. 12. BUT, oh! the full, the near, the sweet en-  
 joyment, is that of *love*. *God is love, and he that*  
*delleth in love dwelleth in God, and God in him* (n).  
 Now the poor soul complains, 'O that I could love  
 ' Christ more?' Then, thou canst not chuse but love  
 him. Now, thou knowest little of his amiableness,  
 and therefore lovest little: Then, thine eye will affect  
 thy heart, and the continual viewing of that perfect  
 beauty will keep thee in continual transports of  
 love. *Christians*, doth it not now stir up your love,  
 to remember all the experiences of his love? Doth  
 not kindness melt you, and the sun-shine of di-  
 vine goodness warm your frozen hearts? What will

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(n) 1 John iv. 16.



it do then, when you shall live in love, and have all in him, who is All? Surely love is both work and wages. What a high favour, that God will give us leave to love him! That he will be embraced by those, who have embraced lust and sin before him! But more than this, he returneth love for love; nay, a thousand times more. *Christian*, thou wilt be then brim-full of love; yet, love as much as thou canst, thou shalt be ten thousand times more beloved. Were the arms of the Son of God open upon the cross, and an open passage made to his heart by the spear, and will not arms and heart be open to thee in glory? Did he begin to love *before* thou lovedst, and will not he continue *now*? Did he love thee, an enemy? thee, a sinner? thee, who even loathedst thyself? and own thee, when thou didst disclaim thyself? And will he not now immeasurably love thee, a son? thee, a perfect saint? thee, who returnest some love for love? He that in love wept over the old *Jerusalem* when near its ruin, with what love will he rejoice over the new *Jerusalem* in her glory? *Christian*, believe this, and think on it; Thou shalt be eternally embraced in the arms of that love, which was from everlasting, and will extend to everlasting;—of that love, which brought the son of God's love from heaven to earth, from earth to the cross, from the cross to the grave, from the grave to glory;—that love, which was weary, hungry, tempted, scorned, scourged, buffeted, spit upon, crucified, pierced; which did fast, pray, teach, heal, weep, sweat, bleed, die;—that love will eternally embrace thee. When perfect created love, and most perfect uncreated love, meet together, it will not be  
like



like *Joseph* and his brethren, who lay upon one another's necks weeping; it will be loving and rejoicing, not loving and sorrowing: Yet it will make *Satan's* court ring with the news, that *Joseph's* brethren are come, that the saints are arrived safe at the bosom of Christ, out of the reach of hell for ever: Nor is there any such love as *David's* and *Jonathan's*, breathing out its last into sad lamentations for a forced separation. Know this *believer*, to thy everlasting comfort, if those arms have once embraced thee, neither sin, nor hell, can get thee thence for ever. Thou hast not to deal with an inconstant creature, but with him *with whom is no variableness, nor shadow of turning* (o). His love to thee will not be as thine was on earth to him; feldom, and cold; up and down. He that would not cease, nor abate, his love, for all thine enmity, unkind neglects, and churlish resistances; can he cease to love thee, when he hath made thee truly lovely? He that keepeth thee so constant in thy love to him, that thou canst challenge *tribulation, distress, persecution, famine, nakedness, peril, or sword, to separate thy love from Christ*, how much more will himself be constant (p)? Indeed thou mayst be persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord (q). And now are we not left in the Apostle's admiration, *What shall we say to these things* (r)? Infinite love must needs be a mystery to a finite capacity. No wonder *angels desire*

(o) James i. 17. (p) Rom. viii. 35. (q) Rom. viii. 38, 39.  
(r) Rom. viii. 31.



*desire to look into* this mystery (s). And if it be the study of saints here, *to know the breadth, and length, and depth, and height, of the love of Christ, which passeth knowledge* (t); the saints everlasting rest must consist in the enjoyment of God by *love*.

Sect. 13. Nor hath joy the least share in this fruition. 'Tis *that*, which all the former lead to, and conclude in; even *the inconceivable complacency which the blessed feel in their seeing, knowing, loving, and being beloved of God*. This is the *white stone, which no man knoweth, saving he that receiveth it* (u). Surely this is the joy which *a stranger doth not intermeddle with* (w). All Christ's ways of mercy tend to, and end in, the saints joys. He wept, sorrowed, suffered, that they might rejoice; he sendeth the spirit to be their comforter; he multiplies promises; he discovers their future happiness, *that their joy may be full* (x). He opens to them the fountain of *living waters*, that they may *thirst no more*, and that it may *spring up in them to everlasting life* (y). He *chastens* them, *that he may give them rest* (z). He makes it their duty to *rejoice in him alway, and again* commands them to *rejoice* (a). He never brings them into so low a condition, wherein he does not leave them more cause of joy than sorrow. And hath the Lord such a care of our comfort here? Oh, what will that joy be, [where the soul being perfectly prepared for joy, and joy prepared by Christ for the soul, it shall be our work, our business, eternally to rejoice! It seems the saints joy shall be greater than the damned's torment: for

(s) 1 Pet. i. 12. (t) Ephes. iii. 18, 19. (u) Rev. ii. 17.  
 (w) Prov. xiv. 10. (x) John xvi. 24. (y) John iv. 10, 14.  
 (z) Psa. xciv. 12, 13. (a) Phil. iv. 4.



for their torment is the torment of creatures, *prepared for the devil and his angels* (b) ; but our joy is *the joy of our Lord* (c). *The same glory which the Father gave the Son, the Son hath given them* (d), *to sit with him in his throne, even as he is set down with his Father in his throne* (e). Thou, poor soul, who prayest for joy, waitest for joy, complaineest for want of joy, longest for joy ; *thou* then shalt have full joy, as much as thou canst hold, and more than ever thou thoughtest on, or thy heart desired. In the mean time walk carefully, watch constantly ; and then let God measure out to thee thy times and degrees of joy. It may be he keeps them till thou hast more need. Thou hadst better lose thy *comfort* than thy *safety*. If thou shouldst die full of fears and sorrows, it will be but a moment, and they are all gone, and concluded in joy inconceivable. *As the joy of the hypocrite, so the fears of the upright, are but for a moment. God's anger endureth but a moment ; in his favour is life ; weeping may endure for a night, but joy cometh in the morning* (f). O blessed morning ! Poor, humble, drooping soul, how would it fill thee with joy now, if a voice from heaven should tell thee of the love of God, the pardon of thy sins, and assure thee of thy part in these joys ? What then will thy joy be, when thy actual possession shall convince thee of thy title, and thou shalt be in heaven before thou art well aware ?

Sect. 14. And it is not *thy joy* only ; it is a *mutual joy*, as well as a *mutual love*. Is there joy in heaven at thy conversion, and will there be none at thy glorification ?

(b) Matt. xxv. 41. (c) Matt. xxv. 21. (d) John xvii. 22.

(e) Rev. iii. 21. (f) Job xx. 5. Psalm xxx. 5.



fication? Will not the angels welcome thee thither, and congratulate thy safe arrival?-----Yea, it is the joy of Jesus Christ; for *now* he hath the end of his undertaking, labour, suffering, dying, when we have our joys! *when he is glorified in his saints, and admired in all them that believe* (g); *when he sees of the travail of his soul, and is satisfied* (h). This is Christ's harvest, when he shall reap the fruit of his labours; and it will not repent him concerning his sufferings, but he will rejoice over his purchased inheritance, and his people will rejoice in him.---Yea, the Father himself puts on joy too, in our joy. As we *grieve his Spirit* (i), and *weary him with our iniquities* (k); so is he rejoiced in our good. O how quickly does he now spy a returning prodigal, *even afar off*? How does he *run and meet him*? And with what *compassion* does he *fall on his neck, and kiss him, and put on him the best robe, and a ring on his hand, and shoes on his feet, and kills the fatted calf to eat and be merry* (l). This is indeed a happy meeting; but nothing to the embracing and joy of that last and great meeting.---Yea more; as God doth mutually love and joy, so he makes this *His* rest, as it is *our* rest. What an eternal sabbatism, when the work of redemption, sanctification, preservation, glorification, is all finished, and perfected for ever! *The Lord thy God in the midst of thee is mighty, he will save, he will rejoice over thee with joy, he will rest in his love, he will joy over thee with singing* (m). Well may we then rejoice in our God with joy, and rest in our love, and joy in him with singing.

Sect. 15.

(g) 2 Thess. i. 10. (h) Isai. liii. 11. (i) Eph. iv. 30.

(k) Isai. xliii. 24. (l) Luke xv. 20—23. (m) Zeph. iii. 17.



Sect. 15. Alas ! my fearful heart scarce dares proceed. Methinks I hear the Almighty's voice saying to me, *Who is this that darkeneth council, by words without knowledge* (n) ? But pardon thy servant, O Lord. I have not pried into unrevealed things. I bewail that my apprehensions are so dull, my thoughts so mean, my affections so stupid, and my expressions so low, and unbeseeming such a glory. *I have only heard by the hearing of the ear ;* Oh, let thy servant *see thee*, and possess these joys ; and then shall I have more suitable conceptions, and shall give thee fuller glory ; I shall *abhor my present self*, and disclaim and renounce all these imperfections. *I have uttered that I understood not, Things too wonderful for me, which I knew not* (o).— Yet *I believed, and therefore have I spoken* (p). What, Lord, canst thou expect from dust but levity ? or from corruption, but defilement ? Though the weakness and irreverence be the fruit of my own corruption, yet the fire is from thine *Altar*, and the work of thy commanding. I looked not into thy *ark*, nor put forth my hand unto it, without thee. *Wash away these stains also in the blood of the Lamb.* Imperfect, or none, must be thy service here. O take thy Son's excuse, *the spirit is willing, but the flesh is weak* (q).

(n) Job xxxviii. 2. (o) Job xlii. 3, 5, 6. (p) 2 Cor. iv. 13.

(q) Matt. xxvi. 41.



## C H A P. II.

## The great Preparatives to the Saints Rest.

*Sect. 1. The happiness of Christians in having a way open into Paradise. There are four things which principally prepare the way to enter into it. Sect. 2, 3. Particularly, (1) the glorious appearing of Christ; Sect. 4. (2) the general resurrection; Sect. 5.—8. (3) the last judgment; Sect. 9, 10. and (4) the Saints coronation; Sect. 11. Transition to the subject of the next chapter.*

*Sect. 1. THE passage of Paradise is not now so blocked up, as when the law and curse reigned. Wherefore finding beloved Christians, a new and living way consecrated for us, thro' the vail, that is to say, the flesh of Christ, by which we may with boldness enter into the holiest, I shall draw nearer with fuller assurance (a): And finding the flaming sword removed, shall look again into the Paradise of our God: And because I know that this is no forbidden fruit, and withal that it is good for food, and pleasant to the spiritual eyes, and a tree to be desired to make one truly wise and happy; I shall through the assistance of the Spirit take and eat thereof myself, and give to you, according to my power, that you may eat. The porch of this temple is exceeding glorious, and the gate of it is called beautiful. Here are four things, as the four corners of this porch. Here is the most glorious coming and appearance of the Son of God;—that great work of Jesus Christ in raising our bodies from the dust, and uniting them again to the soul; the public and solemn process*

(a) Heb. x. 19, 20, 22.



*process at their judgment, where they shall first themselves be acquitted and justified, and then with Christ judge the world; together with their solemn coronation, and receiving the kingdom.*

Sect. 2. (1) *The most glorious coming and appearance of the Son of God* may well be reckoned into his people's glory. For their sake he came into the world, suffered, died, rose, ascended, and for their sake it is that he will return. To this end *will Christ come again, to receive his people unto himself, that where he is, there they may be also* (b). The Bridegroom's departure was not upon divorce. He did not leave us with a purpose to return no more. He hath left pledges enough to assure us of the contrary. We have his word, his many promises, his sacraments, which *shew forth his death till he come* (c); and his Spirit to direct, sanctify, and comfort, till he return. We have frequent tokens of love from him, to shew us, he forgets not his promise, nor us. We daily behold the forerunners of his coming, foretold by himself. We see *the fig-tree putting forth leaves*, and therefore *know that summer is nigh* (d). Tho' the riotous world *say, my Lord delayeth his coming* (e); yet let the saints *lift up their heads, for their redemption draweth nigh* (f). Alas, *Fellow-Christians*, what shall we do if our Lord should not return? What a case are we here left in? What? leave us *in the midst of wolves* (g), and *among lions* (h), *a generation of vipers* (i), and here forget us? Did he buy us so dear, and then leave us sinning, suffering, groaning, dying daily, and will he come

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no

(b) John xiv. 3. (c) 1 Cor. xi. 26. (d) Matt. xxiv. 32.

(e) Matt. xxiv. 48. (f) Luke xxi. 28. (g) Matt. x. 16.

(h) Psalm lvii. 4. (i) Matt. iii. 7.



no more to us? It cannot be.—This is like our unkind dealing with Christ, who, when we feel ourselves warm in the world, care not for coming to him: But this is not like Christ's dealing with us. He that would come to suffer, will surely come to triumph. He that would come to purchase, will surely come to possess. Where else were all our hopes? What were become of our faith, our prayers, our tears, and our waiting? What were all the patience of the Saints worth to them? Were we not left *of all men most miserable*? (k) Christians, hath Christ made us forsake all the world, and be forsaken of all the world? to hate all, and be hated of all? and all this for *him*, that we might have *him* instead of all? And will he, think you, after all this, forget us, and forsake us himself? Far be such a thought from our hearts!—But why stayed he not with his people, while he was here? Why? Was not the work on earth done? Must he not take possession of glory in our behalf? Must he not intercede with the Father, plead his sufferings, be filled with the Spirit to send forth, receive authority, and subdue his enemies? Our abode here is short. If he had stayed on earth, what would it have been to enjoy him for a few days, and then die? He hath more in heaven to dwell among; even the spirits of many generations. He will have us live by faith, and not by sight.

Sect. 3. O *Fellow-Christians*, what a day will that be, when we, who have been kept prisoners by sin, by sinners, by the grave, shall be fetched out by the Lord himself? It will not be such a coming as his first was, in poverty and contempt, to be spit upon, and buffeted, and crucified again. He will not come, O  
careless

(k) 1 Cor. xv. 19.



careless world ! to be slighted and neglected by you any more. Yet *that* coming wanted not its glory. If *the heavenly Host*, for the celebration of his nativity, must *praise God* (l) ; with what shoutings will angels and saints *at that day* proclaim *glory to God, peace and good-will towards men* ? If a *Star* must lead men from remote parts of the world *to come to worship* a child in a manger (m) ; how will the glory of his next appearing constrain all the world to acknowledge his sovereignty ? If, *riding on an ass*, he enter *Jerusalem* with *hosannas* (n) ; with what peace and glory will he come toward the *new Jerusalem* ? If when he was in *the form of a servant* (o), they cry out, *what manner of man is this, that even the winds and the sea obey him* (p) ? What will they say, when *they shall see him coming in his glory*, and the heavens and the earth obey him ? *Then shall all the tribes of the earth mourn* (q). To think and speak of that day with horror, doth well bebecem the impenitent sinner, but ill the believing saint. Shall the *wicked* behold him, and cry, ‘ Yonder is he whose blood we neglected, whose grace we resisted, whose counsels we refused, whose government we cast off ? ’ And shall not the *saints*, with inconceivable gladness, cry, ‘ Yonder is he whose blood redeemed us, whose spirit cleansed us, whose law did govern us, in whom we trusted, and he hath not deceived our trust ; for whom we long waited, and now we see we have not waited in vain ! O cursed corruption ! that would have had us turn to the world, and present things, and say, *Why should we wait for the Lord any longer* (r) ? ’

‘ Now

(l) Luke ii. 13, 14. (m) Matt. ii. 2. (n) Matt. xxi. 5-9.  
 (o) Phil. ii. 7. (p) Matt. viii. 27. (q) Matt. xxiv. 30.  
 (r) 2 Kings vi. 33.



‘ Now we see, *Blessed are all they that wait for him* (s).  
And now, *Christians*, should we not put up that petition heartily, *Thy kingdom come*? *The Spirit and the bride say, Come*: And let him that heareth, and readeth say, *Come*. Our Lord himself says, *Surely I come quickly. Amen, even so, come Lord Jesus* (t).

SECT. 4. (2) Another thing that leads to paradise is, *that great work of Jesus Christ, in raising our bodies from the dust, and uniting them again unto the soul*. A wonderful effect of infinite power and love! Yea, wonderful indeed, says unbelief, if it be true. What, shall all these scattered bones and dust become a man? — Let me with reverence plead to God, for that power whereby I hope to arise. What beareth the massy body of the earth? What limits the vast ocean of the waters? Whence is that constant ebbing and flowing of the tides? How many times bigger than all the earth is the sun, that glorious body of light? Is it not as easy to raise the dead, as to make heaven, and earth, and all of nothing? — Look not on the dead bones, and dust, and difficulty, but at the promise. Contentedly commit these carcases to a prison, that shall not long contain them. Let us *lie down in peace*, and take our rest; it will not be an everlasting night, nor endless sleep. If *uncloathing* be the thing thou fearest; it is that thou mayst have better *cloathing* (u). If to be turned out of doors be the thing thou fearest; remember, that when the *earthly house of this tabernacle is dissolved*, thou hast a *building of God, an house not made with hands, eternal in the heavens* (w). Lay down cheerfully this lump.

(s) Isai. xxx. 18. (t) Rev. xxi. 17, 20. (u) 2 Cor. v. 4.

(w) 2 Cor. v. 1.



lump of *corruption*; thou shalt undoubtedly receive it again in *incorruption*. Lay down freely this *terrestrial*, this *natural body*; thou shalt receive it again a *celestial*, a *spiritual body*. Tho' thou lay it down with great *dishonour*; thou shalt receive it in *glory*. Tho' thou art separated from it thro' *weakness*; it shall be raised again in mighty *power*. In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed (x). The dead in Christ shall rise first. Then they which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air (y). Triumph now, O Christian, in these promises; thou shalt shortly triumph in their performance. This is the day which the Lord will make, we shall rejoice and be glad in it (z). The grave, that could not keep our Lord, cannot keep us. He arose for us, and by the same power will cause us to arise. For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus, will God bring with him (a). Let us never look at the grave, but let us see the resurrection beyond it. Yea, let us be stedfast, immoveable, always abounding in the work of the Lord, forasmuch as we know our labour is not in vain in the Lord (b).

SECT. 5. (3) Part of this prologue to the saints rest, is the public and solemn process at their judgment, where they shall first themselves be acquitted and justified, and then with Christ judge the world. Young and old, of all estates and nations, that ever were from the creation

(x) 1 Cor. xv. 42—44, 52.

(y) 1 Thess. iv. 16, 17.

(z) Psalm cxviii. 24.

(a) 1 Thess. iv. 14.

(b) 1 Cor. xv. 58.



tion to that day, must here come, and receive their doom. O terrible ! O joyful day ! terrible to those that have forgot the coming of their Lord ? Joyful to the saints, whose waiting and hope was to see this day ! Then shall the world *behold the goodness and severity of God ; on them which perish, severity ; but to his chosen, goodness* (c). Every one must *give an account of his stewardship* (d). Every talent of time, health, wit, mercies, afflictions, means, warnings, must be reckoned for. The sins of youth, those which they had forgotten, and their secret sins, shall all be laid open before angels and men. They shall see the Lord Jesus, whom they neglected, whose word they disobeyed, whose ministers they abused, whose servants they hated, now sitting to judge them. Their own consciences shall cry out against them, and call to their remembrance all their misdoings. Which way will the wretched sinner look ? Who can conceive the terrible thoughts of his heart ? Now the world cannot help him ; his old companions cannot ; the saints neither can, nor will : Only the Lord Jesus can ; but, there is the misery, he will not. Time was *sinner*, when Christ would, and you would not : now, fain would you, and he will not. All in vain, to cry *to the mountains and rocks, fall on us, and hide us from the face of him that sitteth upon the throne* (e) ; for thou hast the Lord of mountains and rocks for thine enemy, whose voice they will obey, and not thine. *I charge thee therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing, and his kingdom* (f), that thou set thyself seriously to ponder on these things.

Sect. 6.

(c) Rom, xi. 22.

(d) Luke xvi. 2.

(e) Rev. vi. 16.

(f) 2 Tim. iv. 1.



Sect. 6. But why tremblest thou, *O humble gracious soul*? He that would not lose one *Noah* in a common deluge, nor overlook one *Lot* in *Sodom*; nay, that could do nothing till he went forth; will he forget thee at that day? *The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished* (g). He knoweth how to make the same day the greatest terror to his foes, and yet the greatest joy to his people. *There is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. Who shall lay any thing to the charge of God's elect? Shall the law? The law of the Spirit of life in Christ Jesus, hath made them free from the law of sin and death. Or shall conscience? The Spirit itself beareth witness with their Spirit, that they are the children of God. It is God that justifieth; who is he that condemneth* (h)? If our judge condemn us not, who shall? He that said to the adulterous woman, *hath no man condemned thee? Neither do I* (i); will say to us, more faithfully than *Peter* to him, *though all men deny thee, or condemn thee, I will not* (k). Having *confessed me before men, thee will I confess also before my Father which is in heaven* (l).

Sect. 7. What inexpressible joy, that our dear Lord, who loveth our souls, and whom our souls love, shall be our judge! Will a man fear to be judged by his dearest friend? or a wife by her own husband? *Christian*, did Christ come down, and suffer, and weep, and bleed, and die for thee, and will he now condemn thee? Was he judged, condemned, and executed in thy stead, and now will he condemn thee himself?

Hath

(g) 2 Pet. ii. 9. (h) Rom. viii. 1, 2, 16, 33, 34.

(i) John viii. 10, 11. (k) Matt. xxvi. 33, 35. (l) Matt. x. 32.



Hath he done most of the work already, in redeeming, regenerating, sanctifying, and preserving thee, and will he now undo all again? Well then, let the terror of that day be never so great, surely our Lord can mean no ill to us in all. Let it make the devils tremble, and the wicked tremble; but it shall make us leap for joy. It must needs affect us deeply with the sense of our mercy and happiness, to see most of the world tremble with terror, while we triumph with joy; to hear them doomed to everlasting flames, when we are proclaimed heirs to the kingdom; to see our neighbours that lived in the same towns, came to the same congregation, dwelt in the same houses, and were esteemed more honourable in the world than ourselves, now, by the searcher of hearts, eternally separated. This, with the great magnificence and dreadfulness of the day, the *Apostle* pathetically expresses; *It is a righteous thing with God, to recompense tribulation to them that trouble you; and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe in that day (m).*

Sect. 8. Yet more, we shall be so far from the dread of that judgment, that ourselves shall become the judges. Christ will take his people, as it were, into communion with himself, and they shall sit and approve his



his righteous judgment. *Do ye not know that the saints shall judge the world? Nay, know ye not that we shall judge angels (n)?* Were it not for the word of Christ that speaks it, this advancement would seem incredible, and the language arrogant. *Even Enoch, the seventh from Adam, prophesied of this, saying, Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him (o).* Thus shall the saints be honoured, and the upright shall have dominion in the morning (p). O that the careless world were wise, that they understood this, that they would consider their latter end (q)! That they would be now of the same mind as they will be, when they shall see the heavens pass away with a great noise, and the elements melt with fervent heat, the earth also, and the works that are therein, burnt up! When all shall be on fire about their ears, and all earthly glory consumed. For the heavens and the earth, which are now, are reserved unto fire against the day of judgment, and perdition of ungodly men. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat (r)?

Sect. 9. (4) The last preparative to the saints rest, is their solemn coronation, and receiving the kingdom. For as Christ, their head, is anointed both king and priest,

(n) 1 Cor. vi. 2, 3. (o) Jude 14, 15. (p) Psa. xlix. 14.

(q) Deut. xxxii. 29. (r) 2 Pet. iii. 7—12.



priest, so under him are his people *made unto God* both *kings and priests, to reign*, and to offer praises for ever (s). The *crown of righteousness, which was laid up for them, shall by the Lord the righteous judge be given them at that day* (t). They have been *faithful unto death*, and therefore *he will give them a crown of life* (u). And according to the improvement of *their talents* here, so shall *their rule and dignity* be enlarged (w). They are not dignified with empty titles, but real dominion. Christ *will grant them to sit with him in his throne* (x); and *will give them power over the nations, even as he received of his Father*; and *he will give them the morning star* (y). The Lord himself will give them possession with these applauding expressions; *Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord* (z).

Sect. 10. And with this solemn and blessed proclamation shall he inthrone them; *Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world* (a). Every word full of life and joy.—*Come*—this is the holding forth of the golden sceptre, to warrant our approach unto this glory. Come now as near as you will; fear not the *Bethshemites* judgment; for the *enmity* is utterly *abolished* (b). This is not such a *come* as we were wont to hear, *come, take up your cross, and follow me* (c). Though that was sweet, yet this much more.—Ye  
blessed

(s) Rev. v. 10.

(t) 2 Tim. iv. 8.

(u) Rev. ii. 10.

(w) Matt. xxv. 21, 23.

(x) Rev. iii. 21.

(y) Rev. ii. 26-28.

(z) Matt. xxv. 23.

(a) Matt. xxv. 34.

(b) Eph. ii. 15.

(c) Matt. xvi. 24.



*blest.*—Blessed indeed, when that mouth shall so pronounce us ! for tho' the world hath accounted us accursed, and we have been ready to account ourselves so ; yet certainly *those that he blesteth, are blest ; and those whom he curseth, only are cursed, and his blessing cannot be reversed* (d)—*Of my Father*—Blessed in the Father's love, as well as the Son's, for they *are one* (e). The Father hath testified his love in their election, donation to Christ, sending of Christ, and accepting his ransom ; as the Son hath also testified his.—*Inherit*—No longer *bondmen*, nor *servants* only, nor *children under age*, who differ not in possession, but only in title, *from servants* (f). But now we are *heirs of the kingdom* (g), and *joint-heirs with Christ* (h).—*The kingdom*—No less than the kingdom ? Indeed to be *king of kings, and Lord of Lords*, is our Lord's own proper title : But to be *kings, and reign with him* (i), is our's. The enjoyment of this kingdom is, as the light of the sun, each have the whole, and the rest never the less.—*Prepared for you*—God is the *Alpha*, as well as the *Omega*, of our blessedness. Eternal love hath laid the foundation. He prepared the kingdom for us, and then prepared us for the kingdom. This is the preparation of his counsel and decree ; for the execution whereof Christ was yet to make a further preparation.—*For you*—Not for believers only in general, who, without individual persons, are nobody ; but for you personally.—*From the foundation of the world*—Not only from the promise after *Adam's* fall, but from eternity.

## Sect. II.

(d) Numb. xxii. 6. xxiii. 20.

(e) John x. 30.

(f) Gal. iv. 1—7.

(g) James ii. 5.

(h) Rom. viii. 17.

(i) Rev. xix 16. xx. 6.



Sect. 11. Thus we have seen the Christian safely landed in paradise, and conveyed honourably to his rest. Now let us a little further in the next chapter, view those mansions, consider their privileges, and see whether there be any glory like unto this glory.

### C H A P. III.

#### The Excellencies of the Saints Rest.

Sect. 1. *The Excellencies of the Saints Rest are enumerated.*

Sect. 2. (1) *It is the purchased Possession.* Sect. 3—4. (2)

*A free Gift.* Sect. 5. (3) *Peculiar to Saints.* Sect. 6. (4)

*An association with Saints and Angels.* Sect. 7. (5) *It*

*derives its joys immediately from God himself.* Sect. 8. (6)

*It will be seasonable.* Sect. 9. (7) *Suitable.* Sect. 10—12.

(8) *Perfect, without sin and suffering.* Sect. 13. (9) *And*

*everlasting.* Sect. 14. *The chapter concludes with a serious address to the Reader.*

Sect. 1. **L**ET us draw a little nearer, and see what further excellencies this Rest affordeth.

The Lord hide us *in the clefts of the rock*, and cover us with the hands of indulgent grace, while we approach to take this view ! This rest is excellent for being—*a purchased possession ;—a free gift ;—peculiar to saints ;—an association with saints and angels ;—yet deriving its joys immediately from God ;—and because it will be a seasonable,—suitable,—perfect,—and eternal rest.*

Sect. 2. (1) It is a most singular honour of the saints rest, to be called *the purchased possession* (a). That is,

(a) Ephes. i. 14.



is, the fruit of the blood of the Son of God; yea, the chief fruit, the end and perfection of all the fruits and efficacy of that blood. Greater love than this there is not, to lay down the life of the lover. And to have this our Redeemer ever before our eyes, and the liveliest sense and freshest remembrance of that dying bleeding love still upon our souls: How will it fill our souls with perpetual joy, to think that in the streams of this blood we have swam thro' the violence of the world, the snares of Satan, the seducements of flesh, the curse of the law, the wrath of an offended God, the accusations of a guilty conscience, and the vexing doubts and fears of an unbelieving heart, and are arrived safe at the presence of God! *Now*, he cries to us, *Is it nothing to you, all ye that pass by? Behold and see if there be any sorrow like unto my sorrow* (b)! and we scarce regard the mournful voice, nor scarce turn aside to view the wounds. But *then* our perfected souls will feel, and flame in love for love. With what astonishing apprehensions will redeemed saints everlastingly behold their blessed Redeemer? The purchaser, and the price, together with the possession? Neither will the view of his wounds of love, renew our wounds of sorrow. He whose first words after his resurrection were to a great sinner, *Woman why weepest thou* (c)? knows how to raise love and joy, without any cloud of sorrow, or storm of tears. If any thing we enjoy was purchased with the life of our dearest Friend, how highly should we value it? If a dying friend deliver us but a token of his love, how carefully do we preserve it? And still remember him when

we

(b) Lam. i. 12.

(c) John xx. 15.



we behold it, as if his own name were written on it? And will not then the death and blood of our Lord everlastingly sweeten our possessed glory! As we write down the price our goods cost us; so on our righteousness and glory, write down the price, *the precious blood of Christ*. His sufferings were to satisfy the justice that required blood, and to bear what was due to sinners, and so to restore them to the life they lost, and the happiness they fell from. The work of Christ's redemption so well pleased the Father, that he gave him power to advance his chosen, and give them the glory which was given to himself, and all this *according to his good pleasure, and the counsel of his own will* (d).

Sect. 3. (2). Another pearl in the saint's diadem is, that it's *a free gift*. These two, *purchased* and *free* are the chains of gold which make up the wreaths for the tops of the pillars in the temple of God (e). It was dear to Christ, but free to us. When Christ was to buy, silver and gold were nothing worth; prayers and tears could not suffice, nor any thing below his blood. But our buying is receiving; we have it freely, *without money, and without price* (f). A thankful acceptance of a free acquittance, is no paying of the debt. Here is all free; if the Father freely give the Son, and the Son freely pay the debt; and if God freely accepts that way of payment, when he might have required it of the principal; and if both Father and Son freely offer us the purchased life on our cordial acceptance, and if they freely send the Spirit to enable us to accept; what is here then that is not free? Oh the everlasting admi-  
ration

(d) Ephes. i. 9, 11. (e) 1 Kings vii. 17. (f) Isa. lv. 1.



ration that must needs surprise the faints to think of this freeness! 'What did the Lord see in me, that he should judge me mete for such a state? That I who was but a poor, diseased, despised wretch, should be clad in the brightness of this glory! That I, a creeping worm, should be advanced to this high dignity! That I, who was but lately groaning, weeping, dying, should now be as full of joy as my heart can hold! Yea, should be taken from the grave, where I was rotting, and from the dust and darkness, where I seemed forgotten, and be here set before his throne! That I should be taken, with *Mordecai*, from captivity, and be set next unto the King, and with *Daniel*, from the den, to be made ruler of princes and provinces! Who can fathom unmeasurable love!' If worthiness were our condition for admittance, we might sit down and weep, with *St. John*, because no man was found worthy. But the Lion of the tribe of Judah is worthy, and hath prevailed (g); and by that title must we hold the inheritance. We shall offer there the offering that *David* refused, even praise for that which cost us nothing (h). Here our commission runs, freely ye have received, freely give (i); but Christ has dearly bought, yet freely gives.

Sect. 4. If it were only for nothing, and without our merit, the wonder were great; but it is moreover against our merit, and against our long endeavouring our own ruin. What an astonishing thought it will be, to think of the unmeasurable difference between our deservings and receivings! Between the state we should have been in, and the state we are in!

(g) Rev. v. 4, 5. (h) 2 Sam. xxiv. 24. (i) Matt. x. 8.



in! To look down upon *hell*, and see the vast difference that grace hath made betwixt us and them! To see the inheritance there, which we were *born* to, so different from that which we are *adopted* to! What pangs of love will it cause within us, to think, ‘*yond r*  
‘*was the place that sin would have brought me to,*  
‘*but this is it that Christ hath brought me to! Yonder*  
‘*death was the wages of my sin, but this eternal life is*  
‘*the gift of God, thro’ Jesus Christ my Lord (k)!* Who  
‘*made me to differ (l)?* Had I not now been in those  
‘*flames, if I had had my own way, and been let alone*  
‘*to my own will? Should I not have lingered in Sodom,*  
‘*till the flames had seized on me, if God had not in*  
‘*mercy brought me out (m)?*’ Doubtless this will be  
our everlasting admiration, that so rich a crown should  
fit the head of so vile a sinner! That such high advancement, and such long unfruitfulness and unkindness, can be the state of the same person! And that such vile rebellions can conclude in such most precious joys! but no thanks to us, nor to any of our duties and labours, much less to our neglects and laziness: We know to whom the praise is due, and must be given for ever. Indeed to this very end it was, that infinite wisdom cast the whole design of man’s salvation into this mould of *purchase* and *freeness*, that the love and joy of man might be perfected, and the honour of grace most highly advanced; that the thought of merit might neither cloud the one, nor obstruct the other; and that on these two hinges the gate of heaven might turn. So then let DESERVED be written on the door of hell, but on the door of heaven and life THE FREE GIFT.

Sect. 5.

(k) Rom. vi. 23. (l) 1 . iv. 7. (m) Gen. xix. 16.



Sect. 5. (3) This rest is *peculiar to saints*, belongs to no other of all the sons of men. If all *Egypt* had been light, the *Israelites* would not have had the less; but to enjoy that light alone, while their neighbours lived in thick darkness, must make them more sensible of their privilege. Distinguishing mercy affects more than any mercy. If *Pharaoh* had passed as safely as *Israel*, the *Red Sea* would have been less remembered. If the rest of the world had not been drowned, and the rest of *Sodom* and *Gomorrhah* not burned, the saving of *Noah* had been no wonder, nor *Lot's* deliverance so much talked of. When one is enlightened, and another left in darkness; one reformed, and another by his lust enslaved; it makes the saints cry out, *Lord, how is it that thou wilt manifest thyself unto us, and not unto the world* (n). When he prophet is sent to one widow only of all that were in *Israel*, and to cleanse one *Naaman* of all the lepers (o), the mercy is more observable. That will sure be a day of passionate sense on both sides, when *there shall be two in one bed, and two in the field, the one taken, and the other left* (p). The saints shall look down upon the burning lake, and in the sense of their own happiness, and in the approbation of God's just proceedings, they shall rejoice and sing, *Thou art righteous, O Lord, which wast, art, and shalt be, because thou hast judged thus* (q).

Sect. 6. (4) But though this rest be proper to the saints, yet it is common to all the saints; for it is an association of blessed spirits, both saints and angels; a corporation of perfected saints, whereof Christ is the

(n) John. xiv. 22.

(o) Luke iv. 25, 27.

(p) Luke xvii. 34, 36.

(q) Rev. xvi. 5.



the head ; the communion of saints compleated. As we have been together in the labour, duty, danger, and distress ; so shall we be in the great recompence and deliverance. As we have been scorned and despised ; so shall we be owned and honoured together. We, who have gone through the day of sadness, shall enjoy together that day of gladness. Those, who have been with us in persecution and prison, shall be with us also in that palace of consolation. How oft have our groans made, as it were, one sound ? our tears one stream ? and our desires one prayer ? But now all our praises shall make up one melody ; all our churches, one church ; and all ourselves, one body ; for we shall be *all one* in Christ, even *as he and the Father are one* (r). 'Tis true, we must be careful, not to look for that in the saints, which is alone in Christ. But if the forethought of *sitting down with Abraham, and Isaac, and Jacob, in the kingdom of heaven* (s), may be our lawful joy ; how much more the real sight and actual possession ? It cannot chuse but be comfortable to think of that day, when we shall join with *Moses* in his song, with *David* in his *psalms of praise*, and with all the redeemed in *the song of the Lamb* for ever (t) ; when we shall see *Enoch walking with God* (u) ; *Noah* enjoying the end of his singularity ; *Joseph* of his integrity ; *Job* of his patience ; *Hezekiah* of his uprightness ; and all the saints *the end of their faith* (w). Not only our old acquaintance, but all the saints, of all ages, whose faces in the flesh we never saw, we shall there both know, and comfortably

(r) John xvii. 21. (s) Matt. viii. 11. (t) Rev. xix. 3.  
 (u) Gen. v. 24. (w) 1 Pet. i. 9.



ably enjoy. Yea, angels, as well as saints, will be our blessed acquaintance. Those, who now are willingly our *ministring spirits* (x), will willingly then be our companions in joy. They, who had such *joy in heaven* for our conversion (y), will gladly rejoice with us in our glorification. Then we shall truly say, as *David*, *I am a companion of all them that fear thee* (z); when we are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly, and church of the First-born which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant (a). 'Tis a singular excellence of heavenly rest, that we are fellow citizens with the saints, and of the household of God (b).

Sect. 7. (5) As another property of our rest, we shall derive its joys immediately from God. Now we have nothing at all immediately, but at the second, or third hand, or how many, who knows? From the earth, from man, from sun and moon, from the ministration of angels, and from the Spirit, and Christ. Tho', in the hand of angels, the stream favours not of the imperfection of sinners, yet it does of the imperfection of creatures; and as it comes from man, it favours of both. How *quick and piercing is the word* in itself (c)? Yet many times it never enters, being managed by a feeble arm. What weight and worth is there in every passage of the blessed gospel! Enough, one would think, to enter and force the dullest soul, and wholly possess its thoughts

(x) Heb. i. 14. (y) Luke xv. 7, 10. (z) Psalm cxix. 63.

(a) Heb. xii. 22—24. (b) Ephes. ii. 19. (c) Heb. iv. 12.



thoughts and affections ; and yet how oft does it fall as water upon a stone ? The things of God, which we handle, are divine ; but our manner of handling is human. There is little we touch, but we leave the print of our fingers behind. If God speaks the word himself, it will be a piercing, melting word indeed. The Christian now knows by experience, that his most immediate joys are his sweetest joys ; which have least of man, and are most directly from the Spirit. Christians, who are much in secret prayer and contemplation, are men of greatest life and joy ; because they have all more immediately from God himself. Not that we should cast off hearing, reading, and conference, or neglect any ordinance of God ; But to live above them, while we use them, is the way of a Christian. There is joy in these remote receivings ; but the *fulness of joy is in God's immediate presence* (d). We shall then have light without a candle, and perpetual day without the sun ; for *the city has no need of the sun, neither of the moon to shine in it, for the glory of God lightens it, and the Lamb is the light thereof : There shall be no night there, and they need no candle, neither light ; for the Lord God giveth them light, and they shall reign for ever and ever* (e). We shall then have enlightened understandings without scripture, and be governed without a written law ; for the Lord will perfect his law in our hearts, and we shall be all perfectly taught of God. We shall have joy, which we drew not from the promises, nor fetched home by faith or hope. We shall have communion without sacraments, without *this fruit of the vine, when Christ shall*

(d) Psalm xv. 11.

(e) Rev. xxi. 23, xxii. 5.



*shall drink it new with us in his Father's kingdom* (f), and refresh us with the comforting wine of immediate enjoyment. To have necessities, but no supply, is the case of them in hell. To have necessity supplied by means of the creatures, is the case of us on earth. To have necessity supplied immediately from God, is the case of the saints in heaven. To have no necessity at all, is the prerogative of God himself.

SECT. 8. (6) A farther excellence of this rest is, that it will be *seasonable*. He that expects *the fruit of his vineyard at the season* (g), and makes his people *like a tree planted by the rivers of water, that bringeth forth his fruit in his season* (h), will also give them the crown in season. He that will have *a word of joy spoken in season to him that is weary* (i), will surely cause the time of joy to appear in the fittest season. They who are not weary in well doing, shall if they faint not, reap in due season (k). If God giveth rain, even to his enemies, both the former and the latter in his season, and reserveth the appointed weeks of harvest, and covenants that there shall be day and night in their season (l); then surely the glorious harvest of the saints shall not miss its season. Doubtless he that would not stay a day longer than his promise, but brought *Israel out of Egypt on the self same day when the four hundred and thirty years were expired* (m); neither will he fail of one day or hour of the fittest season for his people's glory. When we have had in this world a long night of darkness, will not the day-breaking, and the rising of the sun  
of

(f) Matt. xxvi. 29.

(g) Mark xii. 2.

(h) Psalm i. 3.

(i) Isai. l. 4.

(k) Gal. vi. 9.

(l) Jer. v. 24.

xxxiii. 20.

(m) Exod. xii. 40, 41.



of righteousness, be then seasonable? When we have passed a long and tedious journey, thro' no small dangers, is not home then seasonable? When we have had a long and perilous war, and received many a wound, would not a peace with victory be seasonable? Men live in a continual weariness; especially the saints, who are most weary of that which the world cannot feel. Some weary of a blind mind; some of a hard heart; some of their daily doubts and fears; some of the want of spiritual joys; and some, of the sense of God's wrath. And when a poor Christian hath desired, and prayed, and waited for deliverance many years, is it not then seasonable? We grudge, that we do not find a *Canaan* in the wilderness; or the songs of *Sion* in a strange land; that we have not a harbour in the main ocean, nor our rest in the heat of the day, nor heaven before we leave the earth; and would not all this be very unseasonable?

Sect. 9. (7) As this rest will be seasonable, so it will be *suitable*. The new nature of the saints doth suit their spirits to this rest. Indeed their holiness is nothing else but a spark taken from this element, and by the spirit of Christ kindled in their hearts, the flame whereof, mindful of its own divine original, ever tends to the place from whence it comes. Temporal crowns and kingdoms could not make a Rest for saints. As they were not redeemed with so low a price (n), neither are they endued with so low a nature. As God will have from them a spiritual worship, suited to his own spiritual Being, he will provide them a spiritual Rest, suitable to their spiritual,

(n) 1 Pet. i. 18.



tual nature. The knowledge of God and his Christ, a delightful complacency in that mutual love, an everlasting rejoicing in the enjoyment of our God, with a perpetual singing of his high praises; this is a heaven for a saint. Then we shall live in our own element. We are now as the fish in a vessel of water, only so much as will keep them alive; but what is that to the ocean? We have a little air let into us, to afford us breathing; but what is that to the sweet and fresh gales upon mount *Sion*? We have a beam of the Sun to lighten our darkness, and a warm ray to keep us from freezing; but then we shall live in its light and be revived by its heat for ever.—As the natures of saints are, such are their desires; and it is the *desires of our renewed nature* which this rest is suited to. Whilst our desires remain corrupted and misguided, it is a far greater mercy to deny them, yea, to destroy them, than to satisfy them: But those which are spiritual are of his own *planting*, and he will surely *water* them, and *give the increase*. He quickened our hunger and thirst for righteousness, that he might make us happy in a full satisfaction. *Christian*, this is a rest after thy own heart; it contains all that thy heart can wish; that which thou longest, prayest, labourest for, *there* thou shalt find it all. Thou hadst rather have God in Christ, than all the world: There thou shalt have him. What wouldst thou not give for assurance of his love? There thou shalt have assurance without suspicion. Desire what thou canst, and ask what thou wilt, as a Christian, and it shall be given thee, not only to half of the kingdom, but to the enjoyment both of kingdom and king. This is a life of desire  
and



and prayer, but that is a life of satisfaction and enjoyment.-----This rest is very suitable to the *saints necessities* also, as well as to their natures and desires. It contains whatsoever they truly wanted ; not supplying them with gross created comforts, which, like *Saul's* armour on *David*, are more burthen than benefit. It was Christ and perfect holiness which they most needed, and with these shall they be supplied.

Sect. 10. (8) Still more, this rest will be absolutely *perfect*. We shall then have joy without sorrow, and rest without weariness. *There* is no mixture of corruption with our graces, nor of suffering with our comfort. There are none of those waves in that harbour, which now so toss us up and down. To-day we are well, to-morrow sick ; to-day in esteem, to-morrow in disgrace ; to-day we have friends, to-morrow none ; nay, we have wine and vinegar in the same cup. If *revelations* raise us to the *third heaven*, the *messenger of Satan* must presently buffet us, and the *thorn in the flesh* fetch us down (o). But there is none of this inconstancy in heaven. If *perfect love casteth out fear* (p), then perfect joy must needs cast out sorrow, and perfect happiness exclude all the reliques of misery. We shall there rest from all the evil of *sin*, and of *suffering*.

Sect. 11. Heaven excludes nothing more directly than *sin*, whether of nature, or of conversation. *There shall in no wise enter any thing that defileth, neither whatsoever worketh abomination, or maketh a lye* (q). What need Christ at all to have died, if heaven could have contained imperfect souls? *For this purpose the*

*Son*

(o) 2 Cor. xii. 2, 7. (p) 1 John iv. 18. (q) Rev. xxi. 27.



*Son of God was manifested, that he might destroy the works of the devil* (r). His blood and spirit have not done all this, to leave us after all defiled. *What communion hath light with darkness? and what concord hath Christ with Belial* (s)? Christian, if thou be once in heaven, thou shalt sin no more. Is not this glad news to thee, who hast prayed, and watched against it so long? I know, if it were offered to thy choice, thou wouldst rather chuse to be freed from sin, than have all the world. Thou shalt have thy desire.—That hard heart, those vile thoughts, which accompanied thee to every duty, shall now be left behind for ever.—Thy understanding shall never more be troubled with darkness. All dark scriptures shall be made plain; all seeming contradictions reconciled. The poorest Christian is presently there a more perfect divine than any here. O that happy day, when error shall vanish for ever! When our understanding shall be filled with God himself, whose light will leave no darkness in us! His face shall be the scripture, where we shall read the truth. Many a godly man hath here, in his mistaken zeal, been a means to deceive and pervert his brethren, and when he sees his own error, cannot again tell how to undeceive them. But there we shall conspire in one truth, as being one in him who is the truth.—We shall also rest from all the sin of our will, affection, and conversation. We shall no more retain this rebelling principle, which is still drawing us from God: No more be oppressed with the power of our corruptions, nor vexed with their presence: No pride, passion, slothfulness, insensibility, shall enter  
with

(r) 1 John iii. 8.

(s) 2 Cor. vi. 14, 15.



with us ; no strangeness to God, and the things of God ; no coldness of affections, nor imperfection in our love ; no uneven walking, nor grieving of the spirit ; no scandalous action, nor unholy conversation ; we shall rest from all these for ever. Then shall our will correspond to the divine will, as face answers face in a glass, and from which, as our law and rule, we shall never swerve. *For he that is entered into his rest, he also hath ceased from his own works, as God did from his (t).*

[ Sect. 12. Our *sufferings* were but the consequences of our sinning, and in heaven they both shall cease together.—We shall rest from all our *doubts of God's love*. It shall no more be said, that ‘doubts are  
‘like the thistle, a bad weed, but growing in good  
‘ground(u).’ They shall now be weeded out, and trouble the gracious soul no more. We shall hear that kind of language no more, ‘What shall I do  
‘to know my state? How shall I know that God is  
‘my Father? That my heart is upright? That con-  
‘version is true? That faith is sincere? I am afraid  
‘my sins are unpardoned; that all I do is hypo-  
‘crisy; that God will reject me; that he does not  
‘hear my prayers.’ All this is there turned into praise.—We shall rest from all *sense of God's displeasure*. Hell shall not be mixed with heaven. At times the gracious soul *remembered God, and was troubled; complained, and was overwhelmed, and refused to be comforted; divine wrath lay hard upon him, and God afflicted him with all his waves (w).* But that blessed day shall convince us, that though God *hid his*

(t) Heb. iv. 10.

(u) Dr. John Preston.

(w) Psalm lxxvii. 2, 3. lxxxviii. 7.



his face from us for a moment, yet with everlasting kindness will he have mercy on us (x).—We shall rest from all the temptations of Satan. What a grief is it to a Christian, tho' he yield not to the temptation, yet to be solicited to deny his Lord? What a torment, to have such horrid motions made to his soul? such blasphemous ideas presented to his imagination! Sometimes cruel thoughts of God, undervaluing thoughts of Christ, unbelieving thoughts of scripture, or injurious thoughts of providence? To be tempted sometimes to turn to present things, to play with the baits of sin, and venture on the delights of flesh, and sometimes to atheism itself? Especially, when we know the treachery of our own hearts, ready, as tinder, to take fire, as soon as one of these sparks shall fall upon them? Satan hath power here to tempt us in the wilderness, but he entereth not the Holy City? he may set us on a pinnacle of the temple in the earthly Jerusalem, but the new Jerusalem he may not approach; he may take us up into an exceeding high mountain, but the Mount Sion he cannot ascend; and if he could, all the kingdoms of the world, and the glory of them (y), would be a despised bait to a soul possessed of the kingdom of our Lord. No, 'tis in vain for Satan to offer a temptation more.—All our temptations from the world and the flesh shall also cease. O the hourly dangers that we here walk in! Every sense and member, is a snare; every creature, every mercy, and every duty, is a snare to us. We can scarce open our eyes, but we are in danger of envying those above us, or despising those below us; of coveting the honours and riches of

(x) Isa. liv. 8.

(y) Matt. iv. 1, 5, 8.



of some, or beholding the rags and beggary of others with pride and unmercifulness. If we see beauty, 'tis a bait to lust; if deformity, to loathing and disdain! How soon do slanderous reports, vain jests, wanton speeches, creep into the heart! How constant and strong a watch does our appetite require! Have we comeliness and beauty? What fuel for pride! Are we deformed? What an occasion of repining! Have we strength of reason, and gifts of learning? O how prone to be puffed up, hunt after applause, and despise our brethren! Are we unlearned? How apt then to despise what we have not! Are we in places of authority? How strong is the temptation to abuse our trust, make our will our law, and cut out all the enjoyments of others by the rules and model of our own interest and policy! Are we inferiors? How prone to grudge at others' pre-eminence, and bring their actions to the bar of our judgment! Are we rich, and not too much exalted? Are we poor, and not discontented? Are we not lazy in our duties, or make a Christ of them? Not that God hath made all these things our snares; but thro' our own corruption they become so to us. Ourselves are the greatest snare to ourselves. This is our comfort, our rest will free us from all these. As Satan hath no entrance there, so neither hath any thing to serve his malice; but all things there shall join with us in the high praises of our great Deliverer. — As we rest from the temptations, we shall likewise from *the abuses and persecutions of the world*. The prayers of *the souls under the altar* will then be answered, and God will *avenge their blood on them that dwell on the earth*



earth (z). *This is the time for crowning with thorns ; that for crowning with glory. Now, all that will live godly in Christ Jesus, shall suffer persecution (a) ; then they that suffered with him, shall be glorified with him (b). Now, we must be hated of all men for Christ's name sake (c) : Then Christ will be admired in his saints that were thus hated (d). We are here made a spectacle unto the world, and to angels, and to men ; as the filth of the world, and the offscouring of all things (e) ; men separate us from their company, and reproach us, and cast out our names as evil (f) : But we shall then be as much gazed at for our glory, and they will be shut out of the church of the saints, and separated from us, whether they will or no. We can now scarce pray in our families, or sing praises to God, but our voice is a vexation to them : How must it torment them then, to see us praising and rejoicing, while they are howling and lamenting : You, brethren, who can now attempt no work of God without losing the love of the world, consider, you shall have none in heaven but will further your work, and join heart and voice with you in your everlasting joy and praise. Till then, possess ye your souls in patience (g). Bind all reproaches as a crown to your heads. Esteem them greater riches than the world's treasures. It is a righteous thing with God to recompence tribulation to them that trouble you ; and to you, who are troubled, rest with Christ (h).— We shall then rest from all our sad divisions, and unchristian quarrels with one another. How lovingly*  
do

(z) Rev. vi. 9, 10. (a) 2 Tim. iii. 12. (b) Rom. viii. 17.

(c) Matt. x. 22. (d) 2 Theff. i. 10. (e) 1 Cor. iv. 9, 13.

(f) Luke vi. 22. (g) Luke xxi. 19. (h) 2 Theff. i. 6, 7.



do thousands live together in heaven, who lived at variance upon earth! There is no contention, because none of this pride, ignorance, or other corruption. There is no plotting to strengthen our party, nor deep designing against our brethren. If there be sorrow or shame in heaven, we shall then be both sorry and ashamed, to remember all this carriage on earth; as *Joseph's* brethren were to behold him, when they remembered their former unkind usage. Is it not enough that all the world is against us, but we must also be against one another? O happy days of persecution, which drove us together in love, whom the sun-shine of liberty and prosperity crumbles into dust by our contentions! O happy day of the Saints' Rest in glory, when as there is one God, one Christ, one Spirit, so we shall have one heart, one church, one employment for ever!—We shall then rest from *our participation of our brethren's sufferings*. The church on earth is a mere hospital; some groaning under a dark understanding, some under an insensible heart, some languishing under unfruitful weakness, and some bleeding for miscarriages and wilfulness, some crying out of their poverty, some groaning under pains and infirmities, and some bewailing a whole catalogue of calamities. But a far greater grief it is, to see our dearest and most intimate friends turned aside from the truth of Christ, continuing their neglect of Christ and their souls, and nothing will awaken them out of their security: To look on an ungodly father or mother, brother or sister, wife or husband, child or friend, and think how certainly they shall be in hell for ever, if they die in their present unregenerate state: To think



think of the *gospel* departing, the glory taken from our *Israel*, poor souls left willingly dark and destitute, and blowing out the light that should guide them to salvation ! Our day of rest will free us from all this, *and the days of mourning shall be ended ; then thy people O Lord, shall be all righteous ; they shall inherit the land for ever, the branch of thy planting, the work of thy hands, that thou mayest be glorified* (i)——Then we shall rest from all *our own personal sufferings*. This may seem a small thing to those that live in ease and prosperity ; but to the daily-afflicted soul it makes the thoughts of heaven delightful. O the dying life we now live ! as full of sufferings as of days and hours ! Our Redeemer leaves this measure of misery upon us, to make us know for what we are beholden, to mind us of what we should else forget, to be serviceable to his wise and gracious designs, and advantageous to our full and final recovery. Grief enters at every sense, seizes every part and power of flesh and spirit. What noble part is there, that suffereth its pain or ruin alone ? But sin and flesh, dust and pain, will all be left behind together. O the blessed tranquility of that region, where there is nothing but sweet, continued peace ! O healthful place, where none are sick ! O fortunate land, where all are kings ! O holy assembly, where all are priests ! How free a state, where none are servants, but to their supreme monarch ! The poor man shall no more be tired with his labours. *No more hunger or thirst, cold or nakedness : No pinching frosts or scorching heats.* Our faces shall no more be pale or sad : No more breaches in friendship, nor parting of friends  
asunder

(i) *Isai.* lx. 20, 21.



afunder; no more trouble accompanying our relations, nor voice of lamentation heard in our dwellings: *God shall wipe away all tears from our eyes* (k). O my soul, bear with the infirmities of thine earthly tabernacle; it will be thus but a little while; *the sound of thy Redeemer's feet is even at the door.*—We shall also rest from all *the toil of duties*. The conscientious magistrate, parent, and minister, cries out, ‘O the burthen that lieth upon me!’ Every relation, state, age, hath variety of duties; so that every conscientious Christian cries out, ‘O the burthen! Oh my weakness that makes it burthen-some!’ But our remaining rest will ease us of the burthen.—Once more, we shall rest from all *those troublesome affections which necessarily accompany our absence from God*. The trouble that is mixt in our desires and hopes, our longings and waitings, shall then cease. We shall no more look into our cabinet, and miss our treasure; into our hearts, and miss our Christ; no more seek him from ordinance to ordinance; but all be concluded in a most full and blessed enjoyment.

Sect. 13. (9) The last jewel of our crown is, that it will be an *everlasting* rest. Without this all were comparatively nothing. The very thought of leaving it, would embitter all our joys. It would be a hell in heaven, to think of once losing heaven: As it would be a kind of heaven to the damned, had they but hopes of once escaping. Mortality is the disgrace of all sublunary delights. How it spoils our pleasure, to see it dying in our hands! But O blessed eternity! where our lives are perplexed with no such thoughts,

(k) Rev. vii. 16, 17.



thoughts, nor our joys interrupted with any such fears? where we shall be *pillars in the temple of our God, and go no more out* (l). While we were *servants*, we held by lease, and that but for the term of a transitory life; *but the Son abideth in the house for ever* (m). ‘O my soul, let go thy dreams of present pleasures, and loose thy hold of earth and flesh. Study frequently, study thoroughly, this one word, *eternity*. What! live, and never die! Rejoice, and ever rejoice!’ O happy souls in hell, should you but escape, after millions of ages! O miserable saints in heaven, should you be dispossessed, after the age of millions of worlds! This word, *everlasting*, contains the perfection of their torment, and our glory. O that the sinner would study this word, methinks it would startle him out of his dead sleep! O that the gracious soul would study it, methinks it should revive him in his deepest agony! ‘And must I, Lord, thus live for ever? Then will I also love for ever. Must my joys be immortal? And shall not my thanks be also immortal? Surely, if I shall never lose my glory, I will never cease thy praises. If thou wilt both perfect, and perpetuate me and my glory: as I shall be thine, and not my own; so shall my glory be thy glory. And as thy glory was thy ultimate end in my glory; so shall it also be my end, when thou hast crowned me with that glory which hath no end. *Unto the king eternal, immortal, invisible, the only wise God, be honour and glory, for ever and ever. Amen* (n).’

Seet. 14. Thus I have endeavoured to shew you a glimpse of approaching glory. But how short are my

(l) Rev. iii. 12. (m) John viii. 35. (n) 1 Tim. i. 17.



my expressions of its excellency ! *Reader*, if thou be an humble sincere believer, and waitest with longing and labouring for this Rest, thou wilt shortly see, and feel, the truth of all this. Thou wilt then have so high an apprehension of this blessed state, as will make thee pity the ignorance and distance of mortals, and will tell thee, all that is here said falls short of the whole truth a thousand fold. In the mean time, let this much kindle thy desires and quicken thy endeavours : Up and be doing, run, and strive, and fight, and hold on ; for thou hast a certain glorious prize before thee. God will not mock thee ; do not mock thyself, nor betray thy soul by delaying, and all is thine own. What kind of men, dost thou think, would Christians be in their lives and duties, if they had still this glory fresh in their thoughts ? What frame would their spirits be in, if their thoughts of heaven were lively, and believing ? Would their hearts be so heavy ? their countenances be so sad ? or would they have need to take up their comforts from below ? Would they be so loth to suffer ? so afraid to die ? or would they not think every day a year till they enjoy it ? May the Lord heal our carnal hearts, lest we *enter not into this Rest, because of unbelief* (o) !

(o) Heb. iii. 19.



## C H A P. IV.

The Character of the Persons for whom this Rest  
is designed.

*Seēt. 1.* 'Tis wonderful that such Rest should be designed for mortals. *Seēt. 2.* The people of God, who shall enjoy this Rest, are (1) chosen from Eternity. *Seēt. 3.* (2) Given to Christ. *Seēt. 4.* (3) Born again. *Seēt. 5—8.* (4) Deeply convinced of the evil of sin, their misery by sin, the vanity of the creature, and the All-sufficiency of Christ. *Seēt. 9.* (5) Their will is proportionably changed. *Seēt. 10.* (6) They engage in covenant with Christ. *Seēt. 11.* And (7) They persevere in their engagements. *Seēt. 12.* The reader invited to examine himself by these characteristics of God's people. *Seēt. 13.* Further testimony from scripture that this Rest shall be enjoyed by the people of God. *Seēt. 14.* Also that none but they shall enjoy it. *Seēt. 15, 16.* And that it remains for them, and is not to be enjoyed till they come to another world. *Seēt. 17.* The chapter concludes with shewing, that their souls shall enjoy this Rest while separated from their bodies.

*Seēt. 1.* **W**HILE I was in the Mount, describing the excellencies of the *Saints Rest*, I felt it was good being there, and therefore tarried the longer; and was there not an extreme disproportion between my conceptions and the subject, much longer had I been. Can a prospect of that happy land be tedious? Having read of such an high and unspeakable glory, a stranger would wonder for what rare creature this mighty preparation should be made,



made, and expect some illustrious fun should break forth. But behold! only a shell full of dust, animated with an invifible, rational foul, and that rectified with as unfeen a restored power of grace; and this is the creature that must possess fuch glory. You would think it must needs be fome deferving piece, or one that brings a valuable price: But behold! One that hath nothing, and can deferve nothing; yea, that deferves the contrary, and would, if he might, proceed in that deferving; but being apprehended by love, he is brought to him that is *All* (a); and moft affectionately receiving him, and refting on him, he doth, in and thro' him, receive all this. More particularly the perfons, for whom this reft is defigned, are—*chosen of God from eternity*;—*given to Chrift, as their Redeemer*;—*born again*;—*deeply convinced of the evil and misery of a finful ftate, the vanity of the creature, and the all-fufficiency of Chrift*;—*their will is renewed*;—*they engage themfelves to Chrift in covenant*;—and *they perfevere in their engagements to the end*.

Sect. 2. (1) The perfons for whom this reft is defigned, whom the text calls *the people of God*, are *the chosen of God from eternity* (b). That they are but a fmall part of mankind, is too apparent in fcripture and experience. They are *the little flock*, to whom *it is their Father's good pleafure to give the kingdom* (c). Fewer they are than the world imagines; yet not fo few as fome drooping fpirits think, who are fufpicious that God is unwilling to be their God, when they know themfelves willing to be his people.

Sect. 3.

(a) Col. iii. 11. (b) Ephes. i. 4, 5. (c) Luke xii. 32.



Sect. 3. (2) These persons are *given of God to his Son, to be by him redeemed from their lost state, and advanced to this glory.* God hath given all things to his Son, but not as he hath given his chosen to him. *God hath given him power over all flesh, that he should give eternal life to as many as the Father hath given him (d).* The difference is clearly expressed by the *Apostle; he hath put all things under his feet, and gave him to be the head over all things to the church (e).* And tho' Christ is, in some sense, *a ransom for all (f),* yet not in that special manner as for his people.

Sect. 4. (3) One great qualification of these persons is, that they are *born again (g).* To be the people of God without regeneration, is as impossible as to be the children of men without generation. Seeing we are born God's enemies, we must be new-born his sons, or else remain enemies still. The greatest reformation of life that can be attained to, without this new life wrought in the soul, may procure our farther delusion, but never our salvation.

Sect. 5. (4) This new life in the people of God discovers itself by *conviction, or a deep sense of divine things.* As for instance—They are convinced of *the evil of sin.* The sinner is made to know and feel, that the sin, which was his delight, is a more loathsome thing than a toad or serpent, and a greater evil than plague or famine; being a breach of the righteous law of the most high God, dishonourable to him, and destructive to the sinner. Now the sinner no more hears the reproofs of sin, as words of course; but the mention of his sin speaks to his

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(d) John xvii. 2.

(e) Ephes. i. 22.

(f) 1 Tim. ii. 6.

(g) John iii. 3.



very heart, and yet he is contented you should shew him the worst. He was wont to marvel, what made men keep such a stir against sin; what harm it was for a man to take a little forbidden pleasure; he saw no such heinousness in it, that Christ must needs die for it, and a Christless world be eternally tormented in hell. Now the case is altered, God hath opened his eyes to see the inexpressible vile-ness in sin.

Sect. 6. They are convinced of *their own misery by reason of sin*. They who before read the threats of God's law, as men do the story of foreign wars, now find it their own story, and perceive they read their own doom; as if they found their names written in the curse, or heard the law say, as *Nathan*, *Thou art the man* (h). The wrath of God seemed to him before, but as a storm to a man in a dry house, or as the pains of the sick to the healthful stander-by; but now he finds the disease is his own, and feels himself a condemned man, that he is dead and damned in point of law, and that nothing was wanting but mere execution to make him absolutely and irrecoverably miserable. This is a work of the Spirit, wrought in some measure in all the regenerate. How should he come to Christ for pardon, that did not first find himself guilty, and condemned? or for life, that never found himself spiritually dead? *The whole need not a physician but they that are sick* (i). The discovery of the remedy, as soon as the misery, must needs prevent a great part of the trouble. And perhaps the joyful apprehensions of mercy may make the sense of misery sooner forgotten.

Sect. 7.

(h) 2 Sam. xii. 7.

(i) Luke v. 31.



Sect. 7. They are also convinced of *the creature's vanity and insufficiency*. Every man is naturally an idolater. Our hearts turned from God in our first fall, and ever since the creature hath been our God. This is the grand sin of nature. Every unregenerate man ascribes to the creature divine prerogatives, and allows it the highest room in his soul; or if he is convinced of misery, he flies to it as his Saviour. Indeed, God and his Christ shall be called Lord and Saviour; but the real expectation is from the creature, and the work of God is laid upon it. Pleasure, profit, and honour, are the natural man's trinity, and his carnal self is these in unity. It was our first sin, to aspire to be as Gods; and it is the greatest sin that is propagated in our nature from generation to generation. When God should guide us, we guide ourselves; when he should be our Sovereign, we rule ourselves; the laws which he gives us we find fault with, and would correct; and if we had the making of them, we would have made them otherwise; when he should take care of us, (and must, or we perish) we will care for ourselves; when we should depend on him in daily receivings, we had rather have our portion in our own hands; when we should submit to his providence, we usually quarrel at it, and think we could make a better disposal than God hath made. When we should study and love, trust and honour God, we study and love, trust and honour, our carnal selves. Instead of God, we would have all men's eyes and dependence on us, and all men's thanks returned to us, and would gladly be the only men on earth extolled and admired by all. Thus we are naturally our own idols. But down falls this

*Dagon*



*Dagon*, when God does once renew the soul. It is the chief design of that great work, to bring the heart back to God himself. He convinceth the sinner, that the creature can neither be his God, to make him happy, nor his Christ, to recover him from his misery, and restore him to God, who is his happiness. God does this, not only by his word, but by providence also. This is the reason, why affliction so frequently concurs in the work of conversion. Arguments which speak to the quick, will force a hearing, when the most powerful words are slighted. If a sinner made his credit his God, and God shall cast him into the lowest disgrace, or bring him, who idolized his riches, into a condition wherein they cannot help him; or cause them to take wing, and fly away; what a help is here to this work of conviction? If a man made pleasure his God, whatsoever a roving eye, a curious ear, a greedy appetite, or a lustful heart, could desire, and God should take these from him, or turn them into gall and wormwood; what a help is here to conviction; When God shall cast a man into languishing sickness, and inflict wounds on his heart, and stir up against him, his own conscience, and then, as it were, say to him, 'Try if your credit, riches, or pleasures, can help you. Can they heal your wounded conscience? Can they now support your tottering tabernacle? Can they keep your departing soul in your body? or save you from mine everlasting wrath? or redeem your soul from eternal flames? Cry aloud to them, and see now whether these will be to you instead of God and his Christ.' O how this works now with the sinner! Sense acknowledges the truth, and



and even the flesh is convinced of the creature's vanity, and our very Deceiver is undeceived.

Sect. 8. — The people of God are likewise convinced of the absolute necessity, the full sufficiency, and perfect excellency of Jesus Christ. As a man in famine is convinced of the necessity of food; or a man that had heard or read, his sentence of condemnation, of the absolute necessity of pardon; or a man that lies in prison for debt, is convinced of his need of a surety to discharge it. Now the sinner feels an insupportable burthen upon him, and sees there is none but Christ can take it off. He perceives the law proclaims him a rebel, and none but Christ can make his peace. He is as a man pursued by a lion, that must perish, if he finds not a present sanctuary. He is now brought to this dilemma; either he must have Christ to justify him, or be eternally condemned; have Christ to save him, or burn in hell for ever; have Christ to bring him to God, or be shut out of his presence everlastingly. And no wonder if he cry, as the martyr, 'None but Christ, none but Christ.' Not gold, but bread, will satisfy the hungry; nor any thing but pardon will comfort the condemned. *All things are counted but dung now, that he may win Christ; and what was gain, he counts loss for Christ* (k). As the sinner sees his misery, and the inability of himself, and all things to relieve him, so he perceives there is no saving mercy out of Christ. He sees, though the creature cannot, and himself cannot, yet Christ can. Though the fig-leaves of our own unrighteous righteousness are too short to cover our nakedness, yet the righteousness of Christ

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(k) Phil. iii. 7, 8.



is large enough : Ours is disproportionate to the justice of the law, but Christ's extends to every tittle. If He intercede, there is no denial ; such is the dignity of his person, and the value of his merits, that the Father grants all he desires. Before, the sinner knew Christ's excellency, as a blind man knows the light of the sun ; but now, as one that beholds its glory.

Sect. 9. (5) After this deep conviction, *the will discovers also its change.* As for instance.—The *sin*, which the understanding pronounces evil, *the will turns from with abhorrence.* Not that the sensitive appetite is changed, or any way made to abhor its object : But when it would prevail against reason, and carry us to sin against God, instead of scripture being the rule, and reason the master, and sense the servant ; this disorder and evil, the will abhors.—The *misery* also which sin hath procured, *is not only discerned, but bewailed.* It is impossible that the soul should now look, either on its trespass against God, or yet on its own self-procured calamity, without some contrition. He that truly discerns that he hath killed Christ, and killed himself, will surely in some measure be *pricked to the heart* (1). If he cannot weep, he can heartily groan ; and his heart feels what his understanding sees.—*The creature is renounced as vanity, and turned out of the heart with disdain.* Not that it is undervalued, or the use of it disclaimed ; but its idolatrous abuse, and its unjust usurpation. Can Christ be the way, where the creature is the end ? Can we seek to Christ to reconcile us to God, while in our hearts we prefer the creature

(1) Acts ii. 37.



creature before him ? In the soul of every unregenerate man, the creature is both God and Christ. As turning from the creature to God, and not by Christ, is no true turning; so believing in Christ, while the creature hath our hearts, is no true believing. Our aversion from sin, renouncing our idols, and our right receiving Christ, is all but one work, which God ever perfects where he begins.—At the same time *the will cleaves to God the Father, and to Christ*. Having been convinced that nothing else can be his happiness, the sinner now finds it is in God. Convinced also, that Christ alone is able and willing to make peace for him, he most affectionately accepts of Christ for Saviour and Lord. *Paul's preaching was repentance toward God, and faith toward our Lord Jesus Christ (m). And life eternal consists first in knowing the only true God, and then Jesus Christ whom he hath sent (n).* To take the Lord for our God, is the natural part of the covenant; the supernatural part is, to take Christ for our Redeemer. The former is first necessary, and implied in the latter. To accept Christ without affection and love, is not justifying faith. Nor does love follow as a fruit, but immediately concurs; for faith is the receiving of Christ with the whole soul. *He that loveth Father or mother more than Christ, is not worthy of him (o),* nor is justified by him. Faith accepts him for Saviour and Lord: For in both relations will he be received, or not at all. Faith not only acknowledges his sufferings, and accepts of pardon and glory; but acknowledges his sovereignty, and submits to his government and way of salvation.

SECT. 10.

(m) Acts xx. 21. (n) John xvii. 3. (o) Matt. x. 17.



Señ. 10. (6) As an essential part of the character of God's people, *they now enter into a cordial covenant with Christ*. The sinner was never strictly, nor comfortably, in covenant with Christ till now. He is sure, by the free offers, that Christ consents; and now he cordially consents himself; and so the agreement is fully made.—With this covenant Christ delivers up himself in all comfortable relations to the sinner; and the sinner delivers up himself, to be saved, and ruled by Christ. Now the soul resolutely concludes, ‘I have been blindly led by flesh and lust, by the world and the devil, too long, almost to my utter destruction: I will now be wholly at the disposal of my Lord, who hath bought me with his blood, and will bring me to his glory.’

Señ. 11. (7) I add, that *the people of God persevere in this covenant to the end*. Though the believer may commit sins, yet he never disclaims his Lord, renounces his allegiance, nor repents of his covenant; nor can he properly be said to break that covenant, while that faith continues, which is the condition of it. Indeed, those that have verbally covenanted, and not cordially, may tread under foot the blood of the covenant, as an unholy thing, wherewith they were sanctified by separation from those without the church (p); but *the elect* cannot be so deceived (q). Though this perseverance be certain to true believers, yet it is made a condition of their salvation, yea, of their continued life and fruitfulness, and of the continuance of their justification, though not of their first justification itself (r). But eternally blessed be that

(p) Heb. x. 29. (q) Matt. xxiv. 24. (r) John xv. 4, 6, 9. viii. 31. Rev. ii. 25, 26. iii. 11, 12. Col. i. 23. Rom. xi. 22.



that hand of love, which hath drawn the free promise, and subscribed and sealed to that which ascertains us, both of the grace which is the condition, and the kingdom on which that condition is offered.

Sect. 12. Such are the essentials of the people of God: Not a full portraiture of them in all their excellencies, nor all the notes whereby they may be discerned. I beseech thee, *reader*, as thou hast the hope of a Christian, or the reason of a man, judge thyself, as one that must be shortly judged by a righteous God, and faithfully answer these questions. I will not inquire whether thou remember the time or the order of these workings of the Spirit; there may be much uncertainty and mistake in that: If thou art sure they are wrought in thee, the matter is not so great, tho' thou know not when nor how thou camest by them. But carefully examine and inquire, hast thou been thoroughly convinced of a prevailing depravation thro' thy whole soul? and a prevailing wickedness thro' thy whole life? and how vile sin is? and that, by the covenant thou hast transgressed, the least sin deserves eternal death? Dost thou consent to the law, that it is true and righteous, and perceive thyself sentenced to this death by it? Hast thou seen the utter insufficiency of every creature, either to be itself thy happiness, or the means of removing this thy misery? Hast thou been convinced, that thy happiness is only in God, as the end? and in Christ, as the way to him; and that thou must be brought to God through Christ, or perish eternally? Hast thou seen an absolute necessity of thy enjoying Christ, and the full sufficiency in him, to do for thee whatsoever thy case requires? Hast thou discovered



covered the excellency of this *pearl*, to be worth thy *selling all to buy it* (s)? Have thy convictions been like those of a man that thirsts; and not merely a change in opinion, produced by reading, or education? Have both thy sin and misery been the abhorrence and burthen of thy soul? If thou couldst not weep, yet couldst thou heartily groan under the insupportable weight of both? Hast thou renounced all thy own righteousness? Hast thou turned thy idols out of thy heart, so that the creature hath no more the sovereignty, but is now a servant to God and Christ? Dost thou accept of Christ as thy only Saviour, and expect thy justification, recovery, and glory, from him alone? Are his laws the most powerful commanders of thy life and soul? Do they ordinarily prevail against the commands of the flesh, and against the greatest interest of thy credit, profit, pleasure, or life? Has Christ the highest room in thy heart and affections, that tho' thou canst not love him as thou wouldst, yet nothing else is loved so much? Hast thou to this end made a hearty covenant with him, and delivered up thyself to him? Is it thy utmost care and watchful endeavour, that thou mayst be found faithful in this covenant; and though thou fall into sin, yet wouldst not renounce thy bargain, nor change thy Lord, nor give up thyself to any other government for all the world? — If this be truly thy case, thou art one of the people of God in my text; and as sure as the promise of God is true, this blessed rest remains for thee. Only see thou *abide in Christ* (t), and *endure to the end* (u); for *if any man draw back, his soul shall have*

(s) Matt. xiii. 46. (t) John xv. 4. (u) Matt. xxiv. 13.



have no pleasure in him (w).—But if no such work be found within thee ; whatever thy deceived heart may think, or how strong soever thy false hopes may be ; thou wilt find to thy cost, except thorough conversion prevent it, that the Rest of the saints belongs not to thee. *O that thou wert wise, that thou wouldst understand this, that thou wouldst consider thy latter end (x) !* That yet, while thy soul is in thy body, and a *price in thy hand (y)*, and opportunity and hope before thee, thy ears may be open, and thy heart yield to the persuasions of God, that so thou mightest rest among his people, and enjoy *the inheritance of the saints in light (z) !*

Sect. 13. That *this rest shall be enjoyed by the people of God*, is a truth which the scripture, if its testimony be further needed, clearly asserts in a variety of ways. As for instance.—That they are *fore-ordained to it, and it for them*. God is not ashamed to be called *their God, for he hath prepared for them a city (a)*. They are stiled *vessels of mercy, afore prepared unto glory (b)*. In Christ they have obtained an inheritance, being *predestinated according to the purpose of him who worketh all things after the counsel of his own will (c)*. And *whom he did predestinate, them he also glorified (d)*. Who can bereave his people of that rest which is designed for them by God's eternal purpose ?—Scripture tells us, they are *redeemed to this rest*. By the *blood of Jesus we have boldness to enter into the holiest (e)* ; whether that entrance means by faith and prayer here, or by full possession hereafter. Therefore  
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(w) Heb. x. 38. (x) Deut. xxxii. 29. (y) Prov. xvii. 16.  
(z) Col. i. 12. (a) Heb. xi. 16. (b) Rom. ix. 23.  
(c) Ephes. i. 11. (d) Rom. viii. 30. (e) Heb. x. 19.



*the saints in heaven sing a new song unto him who has redeemed them to God by his blood, out of every kindred, and tongue, and people, and nation, and made them kings and priests unto God (f). Either Christ then must lose his blood and sufferings, and never see of the travail of his soul, or else there remaineth a rest to the people of God.—In scripture this rest is promised to them. As the firmament with stars, so are the sacred pages bespangled with these divine engagements. Christ says, fear not little flock, for it is your Father's good pleasure to give you the kingdom (g). I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom (h). &c. &c. &c.—All the means of grace, the operations of the Spirit upon the soul, and gracious actings of the saints, every command to repent and believe, to fast and pray, to knock and seek, to strive and labour, to run and fight, prove that there remains a rest for the people of God. The Spirit would never kindle in us such strong desires after heaven, such love to Jesus Christ, if we should not receive what we desire and love. He that guides our feet into the way of peace (i), will undoubtedly bring us to the end of peace. How nearly is the means and end conjoined? The kingdom of heaven suffereth violence, and the violent take it by force (k). They that follow Christ in the regeneration, shall sit upon thrones of glory (l).—Scripture assure us, that the saints have the beginnings, foretastes, earnest, and seals of this rest here. The kingdom of God is within*

(f) Rev. v. 8—10. (g) Luke xii. 32. (h) Luke xxii. 29, 30.

(i) Luke i. 79. (k) Matt. xi. 12. (l) Matt. xix. 28.



within them (m). Tho' they have not seen Christ, yet loving him, and believing in him, they rejoice with joy unspeakable and full of glory; receiving the end of their faith, even the salvation of their souls (n). They rejoice in the hope of the glory of God (o). And does God seal them with that Holy Spirit of promise, which is the earnest of their inheritance, and will he deny the full possession (p)?—The scripture also mentions, by name, those who have entered into this rest. As *Enoch, Abraham, Lazarus*, the *Thief* that was crucified with Christ, &c. And if there be a rest for these, sure there is a rest for all believers. But it is vain to heap up scripture-proof, seeing it is the very end of scripture, to be a guide to lead us to this blessed state, and to be the charter and grant by which we hold all our title to it.

Sect. 14. Scripture not only proves; that this rest remains for the people of God, but also that it *remains for none but them*, so that the rest of the world shall have no part in it. *Without holiness no man shall see the Lord* (q). *Except a man be born again, he cannot see the kingdom of God. He that believeth not the Son shall not see life, but the wrath of God abideth on him* (r). *No whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and of God* (s). *The wicked shall be turned into hell, and all the nations that forget God* (t). *They all shall be damned, who believe not the truth, but have pleasure in unrighteousness* (u). *The Lord Jesus shall come in flaming fire, to take vengeance*

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| (m) Luke xvii. 21     | (n) 1 Pet. i. 8, 9. | (o) Rom. v. 2.       |
| (p) Ephes. i. 13, 14. | (q) Heb. xii. 14.   | (r) John iii. 3. 36. |
| (s) Ephes. v. 5.      | (t) Psalm ix. 17.   | (u) 2 Theff. ii. 12. |



on them that know not God; and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power (w). Had the ungodly returned before their life was expired, and been heartily willing to accept of Christ for their Saviour and their king, and to be saved by him in his way, and upon his most reasonable terms, they might have been saved. God freely offered them life, and they would not accept it. The pleasures of the flesh seemed more desirable to them than the glory of the saints. Satan offered them the one, and God offered them the other, and they had free liberty to chuse which they would, and they chose *the pleasures of sin for a season*, before the everlasting rest with Christ. And is it not a righteous thing, that they should be denied that, which they would not accept? When God pressed them so earnestly, and persuaded them so importunately, to come in, and yet they would not, where should they be but among the *dogs without*? Tho' man be so wicked, that he will not yield till the mighty power of grace prevail with him, yet still we may truly say, that he may be saved, if he will, on God's terms. His inability, being moral, and lying in wilful wickedness, is no more excuse to him, than it is to an adulterer, that he *cannot* love his own wife, or to a malicious person, that he *cannot* but hate his own brother: Is he not so much the worse, and deserving of so much the sorer punishment? Sinners shall lay all the blame on their own wills in hell for ever. Hell is a rational torment by conscience, according to the nature of the rational

(w) 2 Thess. i. 7—9.



tional subject. If sinners could but then say, *it was long of God, and not of us*, it would quiet their consciences, and ease their torments, and make hell to them to be no hell. But to remember their wilfulness, will feed the fire, and cause *the worm of conscience never to die* (x).

Sect. 15. *It is the will of God that this rest should yet remain for his people, and not be enjoyed till they come to another world.*—Who should dispose of the creatures, but he that made them? You may as well ask, why have we not spring and harvest without winter? or, why is the earth below, and the heavens above, as, why we have not rest on earth? All things must come to their perfection by degrees. The strongest man must first be a child. The greatest scholar must first begin in his alphabet. The tallest oak was once an acorn. This life is our infancy; and would we be perfect in the womb, or born at full stature?—If our rest was here, most of God's providences must be useless. Should God lose the glory of his church's miraculous deliverances, and the fall of his enemies, that men may have their happiness here? If we were all happy, innocent, and perfect, what use were there for the glorious works of our sanctification, justification, and future salvation?—If we wanted nothing, we should not depend on God so closely, nor call upon him so earnestly. How little should he hear from us, if we had what we would have? God would never have had such songs of praise from *Moses* at the Red Sea and in the wilderness, from *Deborah* and *Hannah*, from *David* and *Hezekiah*, if they had been the chusers of

(x) Mark ix. 44.



of their own condition. Have not thy own highest praises to God, *Reader*, been occasioned by thy dangers or miseries? The greatest glory and praise God has through the world, is for redemption, reconciliation, and salvation by Christ; and was not man's misery the occasion of that?—And where God loses the opportunity of exercising his mercies, man must needs lose the happiness of enjoying them. Where God loses his praise, man will certainly lose his comforts. Oh the sweet comforts the saints have had in return to their prayers! How should we know what a tender-hearted Father we have, if we had not, as the prodigal, been denied the husks of earthly pleasure and profit? We should never have felt Christ's tender heart, if we had not felt ourselves *weary and heavy laden, hungry and thirsty, poor and contrite*. It is a delight to a soldier, or traveller, to look back on his escapes when they are over: And for a saint in heaven to look back on his sins and sorrows upon earth, his fears and tears, his enemies and dangers, his wants and calamities, must make his joy more joyful. Therefore the blessed, in praising the Lamb, mention his *redeeming them out of every nation, and kindred, and tongue*: and so out of their misery, and wants, and sins, *and making them kings and priests to God*. But if they had nothing but content and rest on earth, what room would there have been for these rejoicings hereafter?

SECT. 16. Besides, *we are not capable of rest upon earth*.—Can a soul that is so weak in grace, so prone to sin, so nearly joined to such a neighbour as this flesh, have full content and rest in such a case? What is soul-rest, but our freedom from sin, and



imperfections, and enemies? And can the soul have rest that is pestered with all these, and that continually? Why do Christians so oft cry out in the language of *Paul, O wretched man that I am, who shall deliver me (y)?* What makes them *press towards the mark, and run that they may obtain, and strive to enter in,* if they are capable of rest in their present condition!

—And our *bodies are incapable*, as well as our souls.

They are not now those sun-like bodies which they shall be, when *this corruptible hath put on incorruption, and this mortal put on immortality.* They are our

prisons, and our burthens; so full of infirmities and defects, that we are fain to spend most of our time in repairing them, and supplying their continual wants. Is it possible that an immortal soul should have rest in such a distempered noisome habitation?

Surely these sickly, weary, loathsome bodies must be refined before they can be capable of enjoying rest.—The *objects we here enjoy* are insufficient to

afford us rest. Alas! what is there in all the world to give us rest? They that have most of it, have the

greatest burthen. They that set most by it, and rejoice most in it, do all cry out at last of its vanity

and vexation. Men promise themselves a heaven upon earth; but when they come to enjoy it, it flies

from them. He that has any regard to the works of the Lord, may easily see, that the very end of them

is to take down our idols, to make us weary of the world, and seek our rest in him. Where does he

cross us most, but where we promise ourselves most content? If you have a child you dote upon, it

becomes your sorrow. If you have a friend you trust

in,

(y) Rom. vii. 24.

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in, and judge unchangeable, he becomes your scourge. Is this a place for state of rest?—And as the objects we here enjoy are insufficient for our rest, so God *who is sufficient, is here little enjoyed.* It is not here that he hath prepared the presence-chamber of his glory. He hath drawn the curtain between us and him: We are far from him as creatures, and farther as frail mortals, and farthest as sinners. We hear now and then a word of comfort from him, and receive his love-tokens, to keep up our hearts and hopes; but this is not our full enjoyment. And can any soul, that hath made God his portion, as every one hath that shall be saved by him, find rest in so vast a distance from him, and so seldom and small enjoyment of him?—Nor are we now capable of rest, as *there is a worthiness must go before it.* Christ *will give the crown to none but the worthy.* And are we fit for the crown, before we have overcome? Or for the prize, before we have run the race? Or to receive our penny, before we have worked in the vineyard? Or to be rulers of ten cities, before we have improved our ten talents? Or to enter into the joy of our Lord, before we have well done, as good and faithful servants? God will not alter the course of justice, to give you rest before you have laboured for the crown of glory, till you have overcome.—There's reason enough why our rest should remain till the life to come. Take heed then, *christian reader,* how thou dar'st to contrive and care for a rest on earth; or to murmur at God for thy trouble and toil, and wants in the flesh. Doth thy poverty weary thee? Thy sickness? Thy bitter enemies and unkind friends? It should be so here. Doth the abomina-

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tions of the times, the sins of professors, the hardening of the wicked, all *weary* thee? It must be so while thou art absent from thy *rest*. Do thy sins, and thy naughty distempered heart *weary* thee? Be thus *wearied* more and more. But under all this *weariness*, art thou willing to go to God thy *rest*? And to have thy warfare accomplished? And thy race and labour ended? If not, complain more of thy own heart, and get it more weary, till *rest* seem more desirable.

Sect. 17. I have but one thing more to add, for the close of this chapter, that *the souls of believers do enjoy inconceivable blessedness and glory, even while they remain separated from their bodies*—What can be more plain than those words of *Paul*? *We are always confident, knowing that whilst we are at home or rather sojourning in the body, we are absent from the Lord (For we walk by faith, not by sight). We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord (2).*—Or those? *I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better (a).* If *Paul* had not expected to enjoy Christ till the resurrection, why should he be in a strait; or desire to depart? Nay, should he not have been loth to depart upon the very same grounds? For while he was in the flesh, he enjoyed something of Christ. Plain enough is that of Christ to the thief, *To-day shalt thou be with me in Paradise (b).*—In the parable of *Dives and Lazarus*, it seems unlikely Christ would so evidently intimate and suppose the soul's happiness or misery presently after death, if there were no such matter

(2) 2 Cor. v. 6—8.

(a) Phill. i. 23.

(b) Luke xxiii. 43.



matter (c).—Our Lord's argument for the resurrection supposes, that, *God being not the God of the dead, but of the living* (d), therefore *Abraham, Isaac, and Jacob*, were then living in soul.—If the *blestness of the dead that die in the Lord* (e), were only in resting in the grave, then a beast or a stone were as blessed; nay, it were evidently a curse, and not blessing. For was not life a great mercy? Was it not a greater mercy to serve God and do good; to enjoy all the comforts of life, the fellowship of saints, the comfort of ordinances, and much of Christ in all; than to lie rotting in the grave? Therefore some farther blessedness is there promised.—How else is it said, *We are come to the spirits of just men made perfect* (f)? Sure, at the resurrection, the body will be made perfect as well as the spirit.—Does not scripture tell us, that *Enoch* and *Elias* are taken up already? And shall we think they possess that glory alone?—Did not *Peter, James, and John*, see *Moses* also with Christ on the Mount? Yet the scripture saith, *Moses* died. And is it likely that Christ deluded their senses, in shewing them *Moses*, if he should not partake of that glory till the resurrection?—And is not that of *Stephen* as plain as we can desire? *Lord Jesus receive my spirit* (g). Surely, if the Lord receive it, it is neither asleep, nor dead, nor annihilated; but it is where he is, and beholds his glory.—That of the *wise man* is of the same import. *The Spirit shall return unto God who gave it* (h).—Why are we said to have eternal life; and that to know God is life eternal; and that a believer on the Son hath

(c) Luke xvi. 19—31. (d) Matt. xxii. 32. (e) Rev. xiv. 13.  
 (f) Heb. xii. 22, 23. (g) Acts vii. 59. (h) Eccles. xii. 7.



everlasting life? Or how is the kingdom of God within us? If there be as great an interruption of our life, as till the resurrection, this is no eternal life, nor everlasting kingdom.—The cities of Sodom and Gomorrah are spoken of as suffering the vengeance of eternal fire (i). And if the wicked already suffer eternal fire, then no doubt but the godly enjoy eternal blessedness.—When John saw his glorious revelations, he is said to be *in the Spirit*, and to be *carried away in the Spirit*. And when Paul was caught up to the third heaven, he knew not, whether in the body, or out of the body (k). This implies, that spirits are capable of those glorious things, without the help of their bodies.—Is not so much implied when John says, *I saw under the altar the souls of them that were slain for the word of God* (l)?—When Christ says, *Fear not them which kill the body, but are not able to kill the soul* (m), does it not plainly imply, that when wicked men have killed our bodies, that is, have separated the souls from them, yet the souls are still alive?—The soul of Christ was alive when his body was dead, and therefore so shall ours too. This appears by his words to the thief, *To-day shalt thou be with me in Paradise*; and also by his voice on the cross, *Father into thy hands I commend my Spirit* (n). If the Spirits of those that were disobedient in the days of Noah, were in prison (o), that is in a living and suffering state; then certainly the separate Spirits of the just are in an opposite condition of happiness.—Therefore, faithful souls shall

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(i) Jude, v. 7. (k) Rev. i. 10. iv. 2. 2 Cor. xii. 2.

(l) Rev. vi. 9. (m) Matt. x. 28. (n) Luke xxiii. 46.

(o) 1 Pet. iii. 19, 20.



no sooner leave their prisons of flesh, but angels will be their convoy; Christ, with all the perfected spirits of the just, will be their companions; heaven will be their residence, and God their happiness. When such die, they may boldly and believingly say, as Stephen, *Lord Jesus, receive my Spirit; and commend it, as Christ did, into a Father's hands.*

### C H A P. V.

#### The Misery of those who lose the Saints Rest.

*Sect. 1.* The Reader, if unregenerate, urged to consider what the loss of heaven will be. *Sect. 2.* (1) The loss of heaven particularly includes, *Sect. 3.* (1) the personal perfection of the saints; *Sect. 4.* (2) God himself; *Sect. 5.* (3) all delightful affections towards God; *Sect. 6.* (4) the blessed society of angels and glorified spirits. *Sect. 7.* (II) The aggravations of the loss of heaven: *Sect. 8.* (1) The understanding of the ungodly will then be cleared; *Sect. 9.* (2) also enlarged: *Sect. 10.* (3) Their consciences will make a true and close application: *Sect. 11.* (4) Their affections will be more lively: *Sect. 12—18.* (5) Their memories will be large and strong. *Sect. 19.* Conclusion of the chapter.

*Sect. 1.* **I**F thou, Reader, art a stranger to Christ, and to the holy nature and life of his people, who are before described, and shalt live and die in this condition, let me tell thee, thou shalt never partake of the joys of heaven, nor have the least taste of the saints eternal rest. I may say, as *Ehud to Eglon,*  
I have



*I have a message to thee from God (a); that as the word of God is true, thou shalt never see the face of God with comfort. This sentence I am commanded to pass upon thee; take it as thou wilt, and escape it if thou canst. I know thy humble and hearty subjection to Christ would procure thy escape; he would then acknowledge thee for one of his people, and give thee a portion in the inheritance of his chosen. If this might be the happy success of my message, I should be so far from repining, like Jonas, that the threatenings of God are not executed upon thee, that I should bless the day that ever God made me so happy a messenger. But if thou end thy days in thy unregenerate state, as sure as the heavens are over thy head, and the earth under thy feet, thou shalt be shut out of the rest of the saints, and receive thy portion in everlasting fire. I expect thou wilt turn upon me, and say, When did God shew you the book of life, or tell you who they are that shall be saved, and who shut out? I answer, I do not name thee, nor any other; I only conclude it of the unregenerate in general; and of thee, if thou be such a one. Nor do I go about to determine who shall repent, and who shall not; much less, that thou shalt never repent. I had rather shew thee what hopes thou hast before thee, if thou wilt not sit still, and lose them. I would far rather persuade thee to hearken in time, before the door is shut against thee, than tell thee there is no hope of thy repenting and returning. But if the foregoing description of the people of God does not agree with the state of thy soul, is it then a hard question, whether thou shalt ever be saved?*

(a) Judges, iii. 20.



saved? Need I ascend up into heaven to know, that *without holiness no man shall see the Lord*, or, that *only the pure in heart shall see God*; or, that *except a man be born again, he cannot enter into the kingdom of God*? Need I go up to heaven, to inquire that of Christ, which he came down to earth to tell us; and sent his Spirit in his Apostles to tell us; and which he and they have left upon record to all the world? And tho' I know not the secrets of thy heart, and therefore cannot tell thee by name, whether it be thy state or no; yet, if thou art but willing and diligent, thou mayst know thyself, whether thou art an heir of heaven or not. 'Tis the main thing I desire, that if thou art yet miserable, thou mayst discern and escape it. But *how canst thou escape if thou neglect Christ and salvation*? 'Tis as impossible, as for the devils themselves to be saved. Nay, God has more plainly and frequently spoken it in scripture of such sinners as thou art, than he has of the devils. Methinks a sight of thy case should strike thee with amazement and horror. When *Beltshazzar saw the fingers of a man's hand that wrote upon the wall, his countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another* (b): What trembling then should seize on thee, who hast the hand of God himself against thee, not in a sentence or two, but in the very scope of the scriptures, threatening the loss of an everlasting kingdom? Because I would fain have thee lay it to heart, I will shew thee—the nature of thy loss of heaven,—together with its aggravations.

Sect. 2.

(b) Dan. v. 5, 6.



Sect. 2. (1) In their *loss of heaven* the ungodly lose —the saints *personal perfection*,—God himself,—all *delightful affections towards God*,—and the *blessed society of angels and saints*.

Sect. 3. (1) *The glorious personal perfection which the saints enjoy in heaven*, is the great loss of the ungodly. They lose that shining lustre of the body, surpassing the brightness of the sun at noon-day. Though the bodies of the wicked will be raised more spiritual than they were upon earth, yet that will only make them capable of the more exquisite torments. They would be glad *then*, if every member were a dead member, that it might not feel the punishment inflicted on it; and if the whole body were a rotten carcase, or might lie down again in the dust. Much more do they want that moral perfection which the blessed partake of; those holy dispositions of mind; that chearful readiness to do the will of God; that perfect rectitude of all their actions. Instead of these, they have that perverseness of will, that loathing of good, that love to evil, that violence of passion, which they had on earth. 'Tis true their understandings will be much cleared by the ceasing of former temptations, and experiencing the falshood of former delusions. But they have the same dispositions still; and fain would they commit the same sins, if they could; they want but opportunity. There will be a greater difference between these wretches, and the glorified Christian, than there is betwixt a toad, and the sun in the firmament. The *rich man's purple, and fine linen, and sumptuous fare*, did not so exalt him above *Lazarus*, while at his gate full of sores.



Sect. 4. (2) They shall have *no comfortable relation to God, nor communion with him. As they did not like to retain God in their knowledge; but said unto him, Depart from us, for we desire not the knowledge of thy ways; so God will abhor to retain them in his household. He will never admit them to the inheritance of his saints, nor endure them to stand in his presence, but will profess unto them, I never knew you; depart from me ye that work iniquity.* They are ready now to lay as confident claim to Christ and heaven, as if they were sincere believing saints. The swearer, the drunkard, the whoremaster, the worldling, can say, Is not God our Father as well as yours? But when Christ separates his followers from his foes, and his faithful friends from his deceived flatterers, where then will be their presumptuous claims? Then they shall find, that God is not their Father, because they would not be his people. As they would not consent that God by his Spirit should dwell in them, so the tabernacle of wickedness shall have no fellowship with him, nor the wicked inhabit the city of God. Only they that walked with God here, shall live and be happy with him in heaven. Little does the world know what a loss that soul hath, who loses God! What a dungeon would earth be, if it had lost the sun? What a loathsome carrion the body, if it had lost the soul? Yet all these are nothing to the loss of God. As the enjoyment of God is the heaven of the saints, so the loss of God is the hell of the ungodly. And as the enjoying of God is the enjoying of all, so the loss of God is the loss of all.

Sect. 5. (3) They also lose *all delightful affections towards God.* That transporting knowledge; those delightful



lightful views of his glorious face ; the unconceivable pleasure of loving him ; the apprehensions of his infinite love to us ; the constant joys of his saints ; and the rivers of consolation with which he satisfies them. Is it nothing to lose all this ? The employment of a king in ruling a kingdom, does not so far exceed *that* of the vilest slave, as this heavenly employment exceeds *that* of an earthly king. God suits men's employments to their natures. Your hearts, *sinners*, were never set upon God in your lives, never warmed with his love, never longed after the enjoyment of him ; you had no delight in speaking or hearing of him ; you had rather have continued on earth, if you had known how, than be interested in the glorious praises of God. Is it meet then that you should be members of the celestial choir ?

Sect. 6. (4) They shall be deprived of *the blessed society of angels and glorified saints*. Instead of being companions of those happy spirits, and numbered with those triumphant kings, they must be members of the corporation of hell, where they shall have companions of a far different nature and quality. Scorning and abusing the saints, hating them, and rejoicing in their calamities, was not the way to obtain their blessedness. Now you are shut out of that company, from which you first shut out yourselves ; and are separated from them with whom you would not be joined. You could not endure them in your houses, nor towns, nor scarce in the kingdom. You took them, as *Ahab* did *Elijah*, for the *troublers of the land* : and as the *apostles* were taken, for *men that turned the world upside down*. If any thing fell  
out



out amiss, you thought all was owing to them. When they were dead or banished, you were glad they were gone, and thought the country well rid of them. They molested you by faithfully reprovng your sins. Their holy conyerfation troubled your consciences, to see them so far excel you. It was a vexation to you to hear them pray or sing praises in their families. And is it any wonder if you be separated from them hereafter? The day is near when they will trouble you no more. *Betwixt them and you will be a great gulf fixed.* Even in this life, while the saints were *mocked, destitute, afflicted, tormented*, and while they had their personal imperfections; yet in the judgment of the Holy Ghost, they were such of *whom the world was not worthy* (c). Much more unworthy will the world be of their fellowship in glory.

Sect. 7. (II) I know many will be ready to think, they could spare these things in this world well enough, and why may they not be without them in the world to come? Therefore to shew them that *this loss of heaven will then be most tormenting*, let them now consider,——*their understandings will be cleared to know their loss,*——and *have more enlarged apprehensions concerning it,*——*their consciences will make a closer application of it to themselves,*——*their affections will no longer be stupified,*——*nor their memories be treacherous.*

Sect. 8. (I) *The understandings of the ungodly will then be cleared, to know the worth of that which they have lost.* Now they lament not their loss of God, because they never knew his excellence; nor the loss of that holy employment and society, for they were never



never sensible what they were worth. A man that has lost a jewel, and took it but for a common stone, is never troubled at his loss; but when he comes to know what he lost, then he laments it. Though the understandings of the damned will not be sanctified, yet they will be cleared from a multitude of errors. They now think that their honours, estates, pleasures, health, and life, are better worth their labour, than the things of another world; but when these things have left them in misery, when they experience the things which before they did but read and hear of, they will be of another mind. They would not believe that water would drown, till they were in the sea; nor the fire burn, till they were cast into it; but when they feel they will easily believe. All that error of mind which made them set light by God, and abhor his worship, and vilify his people, will then be confuted and removed by experience. Their knowledge shall be increased, that their sorrows may be increased. Poor souls! they would comparatively be happy if their understandings were wholly taken from them, if they had no more knowledge than ideots, or brute beasts; or if they knew no more in hell, than they did upon earth, their loss would less trouble them. How happy would they *then* think themselves, if they did not know there is such a place as heaven! Now, when their knowledge would help to prevent their misery, they will not know, or will not read and study that they may know; therefore, when their knowledge will but feed their consuming fire, they shall know whether they will or no. They are now in a dead sleep, and dream they are the happiest men in the world; but  
when



when death awakes them, how will their judgments be changed in a moment? and they that would not see, shall then see, and be ashamed.

Sect. 9. (2) *As their understanding will be cleared, so it will be more enlarged, and made more capacious to conceive the worth of that glory which they have lost.* The strength of their apprehensions, as well as the truth of them, will then be increased. What deep apprehensions of the wrath of God, the madness of sinning, the misery of sinners, have those souls that now endure this misery, in comparison with those on earth that do but hear of it? What sensibility of the worth of life has the condemned man that is going to be executed, compared with what he was wont to have in the time of his prosperity? Much more will the actual loss of eternal blessedness make the damned exceedingly apprehensive of the greatness of their loss; and as a large vessel will hold more water than a shell, so will their more enlarged understandings contain more matter to feed their torment, than their shallow capacity can now do.

Sect. 10. (3) *Their consciences also will make a truer and closer application of this doctrine to themselves, which will exceedingly tend to increase their torment.* It will then be no hard matter to them to say, ‘This is my loss! and this is my everlasting remediless misery!’ The want of this self-application is the main cause, why they are so little troubled now. They are hardly brought to believe that there is such a state of misery; but more hardly to believe that it is like to be their own. This makes so many sermons lost to them, and all threatenings and warnings in vain. Let a minister of Christ shew them their misery



ever so plainly and faithfully, they will not be persuaded they are so miserable. Let him tell them of the glory they must lose, and the sufferings they must feel, and they think he means not them, but some notorious sinners. It is one of the hardest things in the world, to bring a wicked man to know that he is wicked, or to make him see himself in a state of wrath and condemnation. Though they may easily find by their strangeness to the new birth, and their enmity to holiness, that they never were partakers of them; yet they as verily expect to *see God*, and *be saved*, as if they were the most sanctified persons in the world. How seldom do men cry out, after the plainest discovery of their state, *I am the man*, or acknowledge, that if they die in their present condition, they are undone for ever? But when they suddenly find themselves in the land of darkness, feel themselves in scorching flames, and see they are shut out of the presence of God for ever; then the application of God's anger to themselves will be the easiest matter in the world: They will then roar out these forced confessions, 'O my misery, O my folly! O my inconceivable, irrecoverable loss!'

Sect. II. (4) *Then will their affections likewise be moved, and no longer stupified.* A hard heart now makes heaven and hell seem but trifles. We have shewed them everlasting glory and misery, and they are as men asleep; our words are as stones cast against a wall, which fly back in our faces: We talk of terrible things, but it is to dead men; we search their wounds, but they never feel us; we speak to rocks, rather than to men; the earth will as soon tremble as they. But when these dead souls are re-  
vived



vived, what passionate sensibility! what working affections! what pangs of horror! what depth of sorrow will there then be! How violently will they fly in their own faces! How will they rage against their former madness! The lamentations of the most affectionate wife for the loss of her husband, or of the tenderest mother for the loss of her children, will be nothing to theirs for the loss of heaven. O the self-accusing and self-tormenting fury of those forlorn creatures! How will they even tear their own hearts, and be God's executioners upon themselves! As themselves were the only meritorious cause of their sufferings, so themselves will be the chief executioners. Even Satan, as he was not so great a cause of their sinning as themselves, he will not be so great an instrument of their torment. How happy would they think themselves *then*, if they were turned into rocks, or any thing that had neither passion nor sense! How happy, if they could then *feel*, as lightly as they were wont to *hear*! if they could sleep out the time of execution, as they did the time of the sermons that warned them of it! But their stupidity is gone; it will not be.

Sect. 12. (5) *Their memories will moreover be as large and strong as their understandings and affections.* Could they but lose the use of their memory, their loss of heaven being forgot, would little trouble them. Tho' they would account annihilation a singular mercy, they cannot lay aside any part of their being. Understanding, conscience, affections, memory, must all live to torment them, which should have helped to their happiness. As by these they should have fed upon the love of God, and drawn forth perpetually

the



the joys of his presence; so by these must they feed upon his wrath, and draw forth continually the pains of his absence. Now they have no leisure to consider, nor any room in their memories for the things of another life; but *then* they shall have nothing else to do; their memories shall have no other employment. God would have had the doctrine of their eternal state *written on the posts of their doors, on their hands and hearts*; he would have had them mind it, and *mention it when they lay down and rose up, when they sat in their house, and when they walked by the way*; and seeing they rejected this counsel of the Lord, therefore it shall be written always before them in the place of their thralldom, that which way soever they look, they may still behold it.—It will torment them *to think of the greatness of the glory they have lost*. If it had been what they could have spared, or a loss to be repaired with any thing else, it had been a small matter. If it had been health, or wealth, or friends, or life, it had been nothing. But, Oh! to lose *that exceeding eternal weight of glory*!——It will also torment them *to think of the possibility they once had of obtaining it*. Then they will remember, ‘ Time was, when I was as fair for  
‘ the kingdom as others. I was set upon the stage  
‘ of the world; if I had played my part wisely and  
‘ faithfully, I might now have had possession of the  
‘ inheritance. I might have been among yonder blef-  
‘ sed saints, who am now tormented with these  
‘ damped fiends. The Lord did *set before me life*  
‘ *and death*; and having chose death, I deserve to  
‘ suffer it. The prize was held out before me; if I  
‘ had run well, I might have obtained it, if I had  
‘ *striven*



‘ *striven*, I might have had *the victory*; if I had fought  
‘ valiantly, I had been *crowned*.’——It will yet more  
torment them *to remember, that their obtaining the*  
*crown was*, not only possible, but *very probable*. It  
will wound them to think, ‘ I had once the gales of  
‘ the Spirit ready to have assisted me. I was pur-  
‘ posing to be another man, to have cleaved to Christ,  
‘ and forsook the world. I was *almost* resolved to  
‘ have been wholly for God. I was once even turn-  
‘ ing from my base seducing lusts. I had cast off my  
‘ old companions, and was associating myself with  
‘ the godly. Yet I turned back, lost my hold, and  
‘ broke my promises. I was *almost persuaded to be a*  
‘ *real Christian*, yet I conquered those persuasions.  
‘ What workings were in my heart, when a faithful  
‘ minister pressed home the truth! O how fair was I  
‘ once for heaven! I almost had it, and yet I have  
‘ lost it. Had I *followed on to seek the Lord*, I had  
‘ now been blessed among the saints.’

Sect. 13.——It will exceedingly torment them *to*  
*remember their lost opportunities*. How many weeks,  
‘ and months and years, did I lose, which if I had  
‘ improved I might now have been happy? Wretch  
‘ that I was! could I find no time to study the work  
‘ for which I had all my time? no time among  
‘ all my labours, to labour for eternity? Had I  
‘ time to eat, and drink, and sleep, and none to  
‘ save my soul? Had I time for mirth and vain dis-  
‘ course, and none for prayer? Could I take time to  
‘ secure the world, and none to try my title to  
‘ heaven? O precious time! I had once enough,  
‘ and now I must have no more. I had once so much,  
‘ I knew not what to do with it; and now it is  
‘ gone,



‘ gone, and cannot be recalled. O that I had but  
‘ one of those years to live over again ! How speedi-  
‘ ly would I repent ! How earnestly would I pray !  
‘ How diligently would I hear ! How closely would  
‘ I examine my state ! How strictly would I live !  
‘ But, ’tis now too late, alas ! too late.’

Sect. 14.—It will add to their calamity to re-  
member how often they were persuaded to return.  
‘ Fain would *the minister* have had me escape these  
‘ torments. With what love and compassion did he  
‘ beseech me ! And yet I did but make a jest of it.  
‘ How oft did he convince me ! And yet I stifled all  
‘ these convictions. How did he open to me my  
‘ very heart ! And yet I was loth to know the worst  
‘ of myself. O how glad would he have been, if he  
‘ could have seen me cordially turn to Christ ? *My*  
‘ *godly friends* admonished me. They told me what  
‘ would come of my wilfulness and negligence at  
‘ last ; but I neither believed, nor regarded them.  
‘ How long did *God himself* condescend to intreat  
‘ me ? How did *the Spirit* strive with my heart, as  
‘ if he was loth to take a denial ! How did *Christ*  
‘ *stand knocking* one Sabbath after another, and cry-  
‘ ing to me, *Open, sinner, open thy heart to thy Sa-*  
‘ *viour, and I will come in, and sup with thee, and*  
‘ *thou with me ! Why dost thou delay ? How long shall*  
‘ *thy vain thoughts lodge within thee ! Wilt thou not be*  
‘ *pardoned, and sanctified, and made happy ? When shall*  
‘ *it once be ?*’ O how the recollection of such divine  
pleadings will passionately transport the damned with  
self-indignation ! ‘ Must I tire out the patience of  
‘ Christ ? Must I make the God of heaven follow me  
‘ in vain, till I had wearied him with crying to me,  
‘ *repent,*



'repent, return? O how justly is that patience now  
 'turned into fury, which falls upon me with irre-  
 'sistible violence? When the Lord cried to me, *Wilt*  
 'thou not be made clean? When shall it once be? my  
 'heart, or at least my practice, answered, *Never*.  
 'And now when I cry, How long shall it be till I am  
 'freed from this torment? How justly do I receive  
 'the same answer, *Never, never.*'

Sect. 15.—It will also be most cutting to remem-  
 ber on what easy terms they might have escaped their  
 misery. Their work was not to remove mountains,  
 nor conquer kingdoms, nor fulfil the law to the  
 smallest tittle, nor satisfy justice for all their trans-  
 gressions. *The yoke was easy, and the burthen light,*  
 which Christ would have laid upon them. It was but  
 to repent, and cordially accept him for their Saviour;  
 to renounce all other happiness, and take the Lord  
 for their supreme good; to renounce the world and  
 the flesh, and submit to his meek and gracious go-  
 vernment; and to forsake the ways of their own de-  
 vising, and walk in his holy delightful way. 'Ah,'  
 thinks the poor tormented wretch, 'how justly do I  
 'suffer all this, who would not be at so small pains  
 'to avoid it? Where was my understanding, when I  
 'neglected that gracious offer; when I called *the*  
 'Lord an hard Master, and thought his pleasant ser-  
 'vice a bondage, and the service of the devil and  
 'the flesh the only freedom? Was I not a thousand  
 'times worse than mad, when I censured the holy  
 'way of God as needless preciseness; when I thought  
 'the laws of Christ too strict, and all too much that  
 'I did for the life to come? What would all suf-  
 'ferings for Christ and well-doing have been, com-  
 'pared



‘pared with these sufferings that I must undergo for  
 ‘ever? Would not the heaven which I have lost have  
 ‘recompensed all my losses? And should not all my  
 ‘sufferings have been there forgotten? What if  
 ‘Christ had bid me do some great matter; whether  
 ‘to live in continual fears and sorrows, or to suffer  
 ‘death an hundred times over; should I not have  
 ‘done it? How much more when he only said, *Be-  
 ‘lieve, and be saved. Seek my face, and thy soul shall  
 ‘live. Take up thy cross, and follow me, and I will  
 ‘give thee everlasting life.* O gracious offer! O easy  
 ‘terms! O cursed wretch, that would not be per-  
 ‘suaded to accept them!’

Sect. 16.—This also will be a most tormenting con-  
 sideration, *to remember what they sold their eternal  
 welfare for.* When they compare the value of the  
 pleasures of sin, with the value of *the recompence of  
 reward*, how will the vast disproportion astonish  
 them? To think of the low delights of the flesh, or  
 the applauding breath of mortals, or the possessing  
 heaps of gold; and then to think of everlasting glo-  
 ry; ‘This is all I had for my soul, my God, my  
 ‘hopes of blessedness!’ It cannot possibly be ex-  
 pressed how these thoughts will tear his very heart.  
 Then will he exclaim against his folly; ‘O mise-  
 ‘rable wretch! Did I set my soul to sale for so base  
 ‘a price! did I part with my God for a little dirt  
 ‘and dross; and sell my Saviour, as *Judas*, for a  
 ‘little silver? I had but a dream of delight, for my  
 ‘hopes of heaven; and *now* I am awaked, it is all  
 ‘vanished. My morsels are now turned to gall,  
 ‘and my cups to wormwood. When they were past  
 ‘my taste, the pleasure perished. And is this all



‘ that I have had for the inestimable treasure? What  
‘ a mad exchange did I make? What if I had gained  
‘ all the world, and lost my soul? But, alas! how  
‘ small a part of the world was it, for which I gave  
‘ up my part in glory?’ O that sinners would think  
of this, when they are swimming in the delights of  
the flesh, and studying how to be rich and honourable  
in the world! When they are desperately venturing  
upon known transgression, and sinning against the  
checks of conscience!

Sect. 17.—It will add yet more to their torment,  
*when they consider that they most wilfully procured their  
own destruction.* Had they been forced to sin, it  
would much abate the rage of their consciences; or  
if they were punished for another man’s transgres-  
sions; or any other had been the chief author of  
their ruin. But to think it was the choice of their  
own will, and that none in the world could have  
forced them to sin against their wills; this will be a  
cutting thought. ‘ Had I not enemies enough in  
‘ the world, (thinks this miserable creature) but I  
‘ must be an enemy to myself? God would never  
‘ give the devil, nor the world, so much power  
‘ over me, as to *force* me to commit the least trans-  
‘ gression. They could but *entice*, it was *myself* that  
‘ yielded, and did the evil. And must I lay hands  
‘ upon my own soul; and imbrue my hands in my  
‘ own blood? Never had I so great an enemy as my-  
‘ self. Never did God offer any good to my soul,  
‘ but I resisted him. He hath heaped mercy upon  
‘ me, and renewed one deliverance after another, to  
‘ draw my heart to him; yea, he hath gently chas-  
‘ tised



‘tised me, and made me groan under the fruit of my  
‘disobedience; and though I promised largely in my  
‘affliction, yet never was I heartily willing to serve  
‘him.’ Thus will it gnaw the hearts of these sin-  
ners, to remember that they were the cause of their  
own undoing; and that they wilfully and obstinately  
persisted in their rebellion, and were mere volunteers  
in the service of the devil.

Sect. 18.——The wound in their consciences will be  
yet deeper, *when they shall not only remember it was*  
*their own doing, but that they were at so much cost*  
*and pains for their own damnation.* What great un-  
dertakings did they engage in to effect their ruin; to  
resist the Spirit of God; to overcome the power of  
mercies, judgments, and even the word of God; to  
subdue the power of reason, and silence conscience?  
All this they undertook, and performed. Though  
they walked in continual danger of the wrath of God,  
and knew he could lay them in the dust, and cast  
them into hell, in a moment; yet would they run  
upon all this. Oh the labour it costs sinners to be  
damned! Sobriety, with health and ease, they might  
have had at a cheaper rate; yet they will rather  
have gluttony and drunkenness, with poverty, shame,  
and sickness. Contentment they might have, with  
ease and delight; yet they will rather have covetous-  
ness and ambition, though it costs them cares and  
fears, labour of body, and distraction of mind.  
Though their anger be self-torment, and revenge  
and envy consume their spirits; though uncleanness  
destroy their bodies, estates, and good names; yet  
will they do and suffer all this, rather than suffer their  
souls to be saved. With what rage will they lament  
their



their folly, and say, ' Was damnation worth all my  
 ' cost and pains ! Might I not have been damned on  
 ' free cost, but I must purchase it so dearly ? I thought  
 ' I could have been saved without so much ado ; and  
 ' could I not have been destroyed without so much  
 ' ado ? Must I so laboriously work out my own dam-  
 ' nation, when God commanded me to *work out my*  
 ' *salvation* ? If I had done as much for heaven, as I  
 ' did for hell, I had surely had it. I cried out of  
 ' the tedious way of godliness, and the painful course  
 ' of self-denial ; and yet I could be at a great deal  
 ' more pains for Satan, and for death. Had I loved  
 ' Christ as strongly as I did my pleasures, and pro-  
 ' fits, and honours, and thought on him as often, and  
 ' sought him as painfully, O how happy had I now  
 ' been ! But justly do I suffer the flames of hell, for  
 ' buying them so dear, rather than have heaven when  
 ' it was purchased to my hands !'

Sect. 19. O that God would persuade thee, *Reader*,  
 to take up these thoughts *now*, for preventing the  
 inconceivable calamity of taking them up in hell as  
 thy own tormentor ! Say not, that they are only  
 imaginary. Read what *Dives* thought, *being in tor-*  
*ment* (d). As the joys of heaven are chiefly enjoyed  
 by the rational soul in its rational actions, so must  
 the pains of hell be suffered. As they will be men  
 still, so will they feel and act as men.

(d) Luke xvi.



## C H A P. VI.

The misery of those, who, besides losing the Saints Rest, lose the enjoyments of Time, and suffer the Torments of Hell.

*Sect. 1. The connection of this with the preceding chapter.*

*Sect. 2. (1) The enjoyments of time which the damned lose :*

*Sect. 3. (1) Their presumptuous belief of their interest in God and*

*Christ : Sect. 4. (2) All their hopes : Sect. 5. (3) All their*

*peace of conscience : Sect. 6. (4) All their carnal mirth :*

*Sect. 7. (5) All their sensual delights. Sect. 8. (11) The*

*torments of the damned are exceeding great : Sect. 9. (1) The*

*principal author of them is God himself : Sect. 10. (2) The*

*place or state of torment : Sect. 11. (3) These torments are the*

*effects of divine vengeance : Sect. 12. (4) God will take plea-*

*sure in executing them : Sect. 13. (5) Satan and sinners them-*

*selves will be God's executioners : Sect. 14. (6) These torments*

*will be universal ; Sect. 15. (7) without any mitigation ; Sect.*

*16. (8) and eternal. Sect. 17. The obstinate sinner convinced*

*of his folly in venturing on these torments ; Sect. 18. and in-*

*treated to fly for safety to Christ.*

*Sect. 1. AS godliness hath a promise of the life that now*  
*is, and of that which is to come ; and if we*  
*seek first the kingdom of God, and his righteousness,*  
*then all meaner things shall be added unto us : So also*  
*are the ungodly threatened with the loss both of*  
*spiritual and temporal blessings ; and because they*  
*sought not first God's kingdom and righteousness,*  
*therefore shall they lose both it and that which they*  
*did*



did seek, and there *shall be taken from them that little which they have*. If they could but have kept their present enjoyments, they would not have much cared for the loss of heaven. If they had *lost and forsaken all for Christ*, they would have found all again in him; for he would have been *all in all* to them. But now they have forsook Christ for other things, they shall lose Christ, and that also for which they forsook him; even—the enjoyments of time—besides *suffering the torments of hell*.

Sect. 2. (1) Among *the enjoyments of time*, they shall particularly lose—their *presumptuous belief of their interest in the favour of God, and the merits of Christ*; —all their hopes; —all their false peace of conscience; —all their carnal mirth; —and all their sensual delights.

Sect. 3. (1) *They shall lose their presumptuous belief of their interest in the favour of God, and the merits of Christ*. This false belief now supports their spirits and defends them from the terrors that would otherwise seize upon them. But what will ease their trouble, when they can believe no longer, nor rejoice any longer? If a man be near to the greatest mischief, and yet strongly conceit that he is in safety, he may be as cheerful as if all were well. If there were no more to make a man happy, but to believe that he is so, or shall be so, happiness would be far more common than it is like to be. As true faith is the leading grace in the regenerate, so is false faith the leading vice in the unregenerate. Why do such multitudes sit still, when they might have pardon, but that they verily think they are pardoned already? If you could ask thousands in hell, what madness brought them



them thither? They would most of them answer,  
‘ We made sure of being saved, till we found our-  
‘ selves damned. We would have been more earnest  
‘ seekers of regeneration, and the power of godli-  
ness, but we verily thought we were Christians before.  
‘ We have flattered ourselves into these torments,  
‘ and now there is no remedy.’ Reader, I must in  
faithfulness tell thee, that the confident belief of  
their good state, which the careless, unholy, un-  
humbled multitude so commonly boast of, will prove  
in the end but a soul damning delusion. There is  
none of *this believing* in hell. It was Satan’s strata-  
gem, that being *blindfold* they might follow him the  
more *boldly*: but *then* he will uncover their eyes, and  
they shall see where they are.

Sect. 4. (2) *They shall lose also all their hopes.* In this  
life, though they were threatened with the wrath of  
God, yet their hope of escaping it bore up their  
hearts. We can now scarce speak with the vilest  
drunkard, or swearer, or scoffer, but he hopes to be  
saved for all this. O happy world, if salvation were  
as common as this hope! Nay, so strong are men’s  
hopes, that they will dispute the cause with Christ  
himself at judgment, and plead their *having eat and  
drank in his presence, and prophesied in his name, and in  
his name cast out devils*; they will stiffly deny that  
ever they neglected Christ in *hunger, nakedness, or  
prison*, till he confutes them with the sentence of  
their condemnation. O the sad state of these men,  
when they must bid farewell to all their hopes! *When  
a wicked man dieth, his expectation shall perish; and  
the hope of unjust men perisheth* (a). *The eyes of the  
wicked*

(a) Prov. xi. 7.



*wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost* (b). The giving up the ghost, is a fit, but terrible resemblance of a wicked man's giving up his hopes. As the soul departeth not from the body without the greatest pain; so doth the hope of the wicked depart. The soul departs from the body suddenly in a moment, which hath there delightfully continued so many years; just so doth the hope of the wicked depart. The soul will never more return to live with the body in this world; and the hope of the wicked takes an everlasting farewell of the soul. A miracle of resurrection shall again unite soul and body, but there shall be no such miraculous resurrection of the damned's hope. Methinks it is the most pitiable sight this world affords, to see such an ungodly person dying, and to think of his soul and his hopes departing together. With what a sad change he appears in another world! Then if a man could but ask that hopeless soul, 'Are you as confident of salvation as you were wont to be?' What a sad answer would be returned? O that careless sinners would be awakened to think of this in time! *Reader*, rest not till thou canst give a reason of all thy hopes, grounded upon scripture-promises; that they purify thy heart; that they quicken thy endeavours in godliness; that the more thou hopest the less thou sinnest, and the more exact is thy obedience. If thy hopes be such as these, go on in the strength of the Lord, hold fast thy hope, and *never shall it make thee ashamed*. But if thou hast not one found evidence of a work of grace on thy soul, cast  
away

(b) Job. xi. 23.



away thy hopes. Despair of ever being saved, *except thou be born again ; or of seeing God without holiness ; or of having part in Christ, except thou love him above Father, mother, or thy own life.* This kind of despair is one of the first steps to heaven. If a man be quite out of his way, what must be the first means to bring him in again? He must despair of ever coming to his journey's end in the way that he is in : If his home be eastward, and he is going westward, as long as he hopes he is right, he will go on ; and as long as he goes on hoping, he goes farther amiss : When he despairs of coming home, except he turn back, then he will return, and then he may hope. Just so it is, *sinner*, with thy soul : Thou art borne out of the way to heaven, and hast proceeded many a year ; thou goest on, and hopest to be saved, because thou art not so bad as many others. Except thou throwest away those hopes, and see that thou hast all this while been quite out of the way to heaven, thou wilt never return and be saved. There is nothing in the world more likely to keep thy soul out of heaven, than thy false hopes of being saved, while thou art out of the way to salvation. See then how it will aggravate the misery of the damned, that, with the loss of heaven, they shall lose all *that* hope of it, which now supports them.

Sect. 5. (3) *They will lose all that false peace of conscience which makes their present life so easy.* Who would think, that sees how quietly the multitude of the ungodly live, that they must very shortly lie down in everlasting flames? They are as free from the fears of hell as an obedient believer ; and for the most part have less disquiet of mind than those who shall



shall be saved. Happy men, if this peace would prove lasting ! *When they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape* (c). O cruel peace, which ends in such a war ! The soul of every man by nature is Satan's garrison ; all is at peace in such a man till Christ comes, and gives it terrible alarms of judgment and hell, batters it with the ordnance of his threats and terrors, forces it to yield to his mere mercy, and take him for the governor ; then doth he cast out Satan, *overcome him, take from him all his armour wherein he trusted, and divideth his spoil* (d), and then doth he establish a firm and lasting peace. If therefore thou art yet in that *first* peace, never think it will endure. Can thy soul have lasting peace, in emnity with Christ ? Can he have peace against whom God proclaims war ? I wish thee no greater good, than that God break in upon thy careless heart, and shake thee out of thy false peace, and make thee lie down at the feet of Christ, and say, *Lord, what wouldst thou have me to do ?* and so receive from him a better and surer peace, which will never be quite broken, but be the beginning of thy everlasting peace, and not perish in thy perishing, as the groundless peace of the world will do.

Sect. 6. (4) *They shall lose all their carnal mirth. They will themselves say of their laughter, it is mad ; and of their mirth, what doth it* (e) ? It was but as the *crackling of thorns under a pot* (f). It made a blaze for a while, but it was presently gone, and returned

(c) 1 Thess. v. 3.

(e) Eccles. ii. 2.

(d) Luke xi. 22.

(f) Eccles. vii. 6.



no more. The talk of death and judgment was irksome to them, because it damped their mirth. They could not endure to think of their sin and danger, because these thoughts sunk their spirits. They knew not what it was to weep for sin, or to humble themselves under the mighty hand of God. They could laugh away sorrow, and sing away cares, and drive away those melancholy thoughts. To meditate, and pray, they fancied would be enough to make them miserable or run mad. Poor souls! what a misery will that life be, where you shall have nothing but sorrow; intense, heart-piercing, multiplied sorrow; when you shall neither have the joys of saints, nor your own former joys? Do you think there is one merry heart in hell; or one joyful countenance, or jesting tongue? You now cry, *a little mirth is worth a great deal of sorrow*. But surely, a little *godly sorrow*, which would have ended in eternal joy, had been worth much more than all your foolish mirth; for the end of such mirth is sorrow.

Sect. 7. (5) *They shall also lose all their sensual delights.* That which they esteemed their chief good, their heaven, their God, must they lose, as well as God himself. What a fall will the proud ambitious man have from the top of his honours? As his dust and bones will not be known from the dust and bones of the poorest beggar; so neither will his soul be honoured or favoured more than theirs. What a number of the great, noble, and learned, will be shut out of the presence of Christ? They shall not find their magnificent buildings, soft beds, and easy couches. They shall not view their curious gardens,  
their



their pleasant meadows, and plenteous harvests. Their tables will not be so furnished, nor attended. The *rich man* is there no more *cloathed in purple and fine linen*, nor *fareth sumptuously every day*. There is no expecting the admiration of beholders. They shall spend their time in sadness, and not in sports and pastimes. What an alteration will they *then* find? the heat of their lust will be then abated. How will it even cut them to the heart to look each other in the face? What an interview will there then be, cursing the day that ever they saw one another? O that sinners would now remember, and say, ‘Will these delights accompany us into the other world? Will not the remembrance of them be then our torment? Shall we then take this partnership in vice for true friendship? Why should we sell such lasting, incomprehensible joys for a taste of seeming pleasure? Come, as we have sinned together, let us pray together, that God would pardon us; and let us help one another toward heaven, instead of helping to deceive and destroy each other.’ O that men knew but what they desire, when they would so fain have all things suited to the desires of the flesh! It is but to desire their temptations to be increased, and their snares strengthened.

SECT. 8. (II) As the loss of the Saints Rest will be aggravated by losing the enjoyments of time, *it will be much more so by suffering the torments of hell*. The exceeding greatness of such torments may appear by considering,——*the principal author of them, which is God himself*;——*the place or state of torment*;——*that these torments are the fruit of divine vengeance*;——*that the Almighty takes pleasure in them*;——that

Satan



*Satan and sinners themselves shall be God's executioners ;  
—that these torments shall be universal,—without  
mitigation,—and without end.*

Sect. 9. (1) *The principal author of hell-torments is  
God himself.* As it was no less than God whom the  
sinner had offended, so it is no less than God who  
will punish them for their offences. He hath pre-  
pared those torments for his enemies. His continued  
anger will still be devouring them. His breath of  
indignation will kindle the flames. His wrath will  
be an intolerable burthen to their souls. If it were  
but a creature they had to do with, they might better  
bear it. Woe to him that falls under the strokes of  
the Almighty ! *It is a fearful thing to fall into the  
hands of the living God* (g). It were nothing in com-  
parison to this, if all the world were against them.  
or if the strength of all creatures were united in one  
to inflict their penalty. They had now rather venture  
to displease God than displease a landlord, a cus-  
tomer, a master, a friend, a neighbour, or their  
own flesh ; but then they will wish a thousand times  
in vain, that they had been hated of all the world,  
rather than have lost the favour of God. What a  
consuming fire is *his wrath* ? If it be kindled here  
*but a little*, how do we wither like the grass ? How  
soon doth our strength decay, and turn to weakness ;  
and our beauty to deformity ? The flames do not so  
easily run through the dry stubble, as the wrath of  
God will consume these wretches. They that could  
not bear a prison, or a gibbet, or fire, for Christ,  
nor scarce a few scoffs, how will they now bear the  
devouring flames of divine wrath ?

Sect. 10.

(g) Heb. x. 31.

L



*Sect. 10. (2) The place or state of torment is purposely ordained to glorify the justice of God.* When God would glorify his power, he made the worlds. The comely order of all his creatures, declareth his wisdom. His Providence is shewn, in sustaining all things. When a spark of his wrath kindles upon the earth, the whole world, except only eight persons, are drowned; *Sodom, Gomorrah, Admah, and Zeboim*, are burnt with fire from heaven; the sea shuts her mouth upon some; the earth opens and swallows up others; the pestilence destroys by thousands. What a standing witness of the wrath of God, is the present deplorable state of the Jews? Yet the glorifying the mercy and justice of God, is intended most eminently for the life to come. As God will then glorify his mercy in a way that is now beyond the comprehension of the saints that must enjoy it: so also will he manifest his justice to be indeed the justice of God. The everlasting flames of hell will not be thought too hot for the rebellious; and when they have there burned through millions of ages, he will not repent him of the evil which is befallen them. Woe to the soul that is thus set up as a butt, for the wrath of the Almighty to shoot at! and as a bush that must burn in the flames of his jealousy, and never be consumed!

*Sect. 11. (3) The torments of the damned must be extreme, because they are the effect of divine vengeance.* Wrath is terrible, but revenge is implacable. When the great God shall say, 'My rebellious creatures shall now pay for all the abuse of my patience. Remember how I waited your leisure in vain, how I stooped to persuade and intreat you. Did you think



‘think I would always be so slighted?’ Then will he be revenged for every abused mercy, and for all their neglects of Christ and grace. O that men would foresee this, and please God better in preventing their woe!

Sect. 12. (4) *Consider also, that though God had rather men would accept of Christ and mercy, yet when they persist in rebellion, he will take pleasure in their execution.* He tells us, *Fury is not in me*; yet he adds, *who would set the briars and thorns against me in battle? I would go through them; I would burn them together.* Wretched creatures! when he that made them will not have mercy on them, and he that formed them will shew them no favour (h). *As the Lord rejoiced over them to do them good; so the Lord will rejoice over them to destroy them, and bring them to nought* (i). Woe to the soul whom God rejoiceth to punish! He will laugh at their calamity, he will mock when their fear cometh; when their fear cometh as desolation, and their destruction cometh as a whirlwind; when distress and anguish cometh upon them (k). Terrible thing, when none in heaven or earth can help them but God, and he shall rejoice in their calamity! Tho’ scripture speaks of *God’s laughing and mocking*, not literally, but after the manner of men; yet it is such an act of God in tormenting the sinner, which cannot otherwise be more fitly expressed.

Sect. 13. (5) *Consider that Satan and themselves shall be God’s executioners.* He that was here so successful in drawing them from Christ, will then be the instrument of their punishment, for yielding to his temptations. That is the reward he will give them for  
all

(h) Isa. xxvii. 4, 11. (i) Deut. xxviii. 63. (k) Prov. i. 26, 27.



all their services ; for their rejecting the commands of God, and forsaking Christ, and neglecting their souls at his persuasion. If they had served Christ as faithfully as they did Satan, he would have given them a better reward.—It is also most just, that they should be their own tormentors, that they may see their whole destruction is of themselves; and then who can they complain of but themselves?

Sect. 14. (6) *Consider also that their torment will be universal.* As all parts have joined in sin, so must they all partake in the torment. The *soul*, as it was the chief in sinning, shall be the chief in suffering; and as it is of a more excellent nature than the body, so will its torments far exceed bodily torments; and as its joys far surpass all sensual pleasures, so the pains of the soul exceed corporal pains.—It is not only a soul, but a *sinful soul*, that must suffer. Fire will not burn, except the fuel be combustible; but if the wood be dry, how fiercely will it burn? The guilt of their sins will be to damned souls like tinder to gun-powder, to make the flames of hell take hold upon them with fury.—The *body* must also bear its part. That body which was so carefully looked to, so tenderly cherished, so curiously dressed; what must it now endure? How are its haughty looks now taken down? How little will those flames regard its comeliness and beauty? Those eyes which were wont to be delighted with curious sights, must then see nothing but what shall terrify them; an angry God above them, with those saints whom they scorned, enjoying the glory which they have lost; and about them will be only devils and damned souls. How will they look back, and say,

Are



‘ Are all our feasts, and games, and revels, come  
‘ to this ?’ Those ears which were accustomed to  
music and songs, shall hear the shrieks and cries of  
their damned companions; children crying out against  
their parents, that gave them encouragement and  
example in evil; husbands and wives, masters and  
servants, ministers and people, magistrates and sub-  
jects, charging their misery upon one another, for dis-  
couraging in duty, conniving at sin, and being silent,  
when they should have plainly foretold the danger.  
Thus will soul and body be companions in woe.

Sect. 15.(7) *Far greater will these torments be, because  
without mitigation.* In this life, when told of hell,  
or conscience troubled their peace, they had com-  
forters at hand; their carnal friends, their business,  
their company, their mirth. They could drink, play,  
or sleep away their sorrows. But now all these  
remedies are vanished. Their hard, presumptuous,  
unbelieving heart was a wall to defend them against  
trouble of mind. Satan was himself their comfort-  
er, as he was to our first mother; ‘ *Hath God said*  
‘ *ye shall not eat?—ye shall not surely die.* Doth God  
‘ tell you that you shall lie in hell? It is no such  
‘ matter. God is more merciful. Or if there be a  
‘ hell, what need you fear it? Are not you Chris-  
‘ tians? Was not the blood of Christ shed for you?’  
Thus as the Spirit of Christ is the comforter of the  
saints, so Satan is the comforter of the wicked.  
Never was a thief more careful lest he should awake  
the people, when he is robbing the house, than Satan  
is not to awaken a sinner. But when the sinner is dead,  
then Satan hath done flattering and comforting.  
Which way then will the foolish sinner look for



comfort? They that drew him into the snare, and promised him safety, now forsake him, and are forsaken themselves. His comforts are gone, and the righteous God, whose forewarnings he made light of, will now make good his word against him to the least tittle.

Sect. 16. (8) *But the greatest aggravation of these torments will be their eternity.* When a thousand millions of ages are past, they are as fresh to begin as the first day. If there were any hope of an end, it would ease the damned to foresee it; but *for ever*, is an intolerable thought. They were never weary of sinning, nor will God be weary of plaguing. They never heartily repented of sin, nor will God repent of their suffering. They broke the laws of the eternal God, and therefore shall suffer eternal punishment. They knew it was an everlasting kingdom, which they refused, and what wonder if they are everlastingly shut out of it? Their immortal souls were guilty of the trespass, and therefore must immortally suffer the pains. What happy men would they think themselves, if they might have lain still in their graves, or might but there lie down again! How will they call and cry, 'O death! whither art thou now gone? Now come, and cut off this doleful life. O that these pains would break my heart, and end my being! O that I might once at last die! O that I had never had a being!' These groans will the thoughts of eternity wring from their hearts. They were wont to think sermons, and prayers long; how long then will they think these endless torments? What difference is there betwixt the length of their pleasures and their pains? The



one continued but a moment, the other endureth thro' all eternity. *Sinner*, remember how time is almost gone. Thou art standing at the door of eternity; and death is waiting to open the door, and put thee in. Go sleep out a few more nights, and stir about a few more days on earth, and then thy nights and days shall end; thy thoughts, and cares, and pleasures, shall all be devoured by eternity; thou must enter upon the state which shall never be changed. As the joys of heaven are beyond our conception, so are the pains of hell. Everlasting torment is inconceivable torment.

Sect. 17. But methinks I see the obstinate sinner desperately resolving, 'If I must be damned, there is  
'no remedy; rather than I will live as the scripture  
'requires, I will put it to the venture; I shall escape  
'as well as the rest of my neighbours, and we will  
'even bear it as well as we can.' Alas! *poor creature*, let me beg this of thee, before thou dost so flatly resolve, that thou wouldst lend me thy attention to a few *questions*, and weigh them with the reason of a man.—*Who art thou, that thou shouldst bear the wrath of God?* Art thou a God, or a man? What is thy strength? Is it not as the strength of wax or stubble to resist the fire; or as chaff to the wind; or as dust before the fierce whirlwind? If thy strength were as iron, and thy bones as brass; if thy foundation were as the earth, and thy power as the heavens; yet shouldst thou perish at the breath of his indignation: How much more when thou art but a piece of breathing clay, kept a few days from being eaten with worms, by the mere support and favour of him whom thou art thus resisting?—*Why dost thou*



*thou tremble at the signs of Almighty power and wrath! At claps of thunder; or flashes of lightning; or that unseen power which rends in pieces the mighty oaks, and tears down the strongest buildings; or at the plague, when it rageth around thee? If thou hadst seen the plagues of Egypt; or the earth swallow up Dathan and Abiram; or Elijah bring fire from heaven to destroy the captains and their companies; would not any of these sights have daunted thy spirits? How then canst thou bear the plagues of hell?—Why art thou dismayed with such small sufferings as befall thee here? A tooth-ach; a fit of the gout, or stone; the loss of a limb; or falling into beggary and disgrace? And yet all these laid together, will be one day accounted a happy state, in comparison of that which is suffered in hell.—Why does the approach of death so much affright thee? O how cold it strikes to thy heart! And would not the grave be accounted a paradise, compared with that place of torment which thou fleigtest!—Is it an intolerable thing to burn part of thy body, by holding it in the fire! What then will it be to suffer ten thousand times more for ever in hell?—Why does the thought or mention of hell occasion any disquiet in thy Spirit? And canst thou endure the torments themselves?—Why doth the rich man complain to Abraham of his torment in hell? Or thy dying companions lose their courage, and change their haughty language? Why cannot these make as light of hell as thyself?—Didst thou never see or speak with a man under despair? How uncomfortable was his talk! How burdensome his life? Nothing he possessed did him good: He had no sweetness in meat or drink: The*

*fight*



sight of friends troubled him: he was weary of life, and fearful of death. If the misery of the damned can be endured, why cannot a man more easily endure these foretastes of hell?—*What if thou shouldst see the Devil appear to thee in some terrible shape?* would not thy heart fail thee, and thy hair stand an end? and how wilt thou endure to live for ever, where thou shalt have no other company, but devils, and the damned, and shalt not only see them but be tormented with them and by them?—Let me once more ask, *If the wrath of God be so light, why did the son of God himself make so great a matter of it?* It made him sweat as it were great drops of blood falling down to the Ground. The Lord of life cried, *my soul is exceeding sorrowful even unto death.* And on the cross, *my God, my God, why hast thou forsaken me?* surely if any one could have born these sufferings easily, it would have been Jesus Christ. He had another measure of strength to bear it than thou hast. Woe to thee, *sinner*, for thy mad Security! dost thou think to find it tolerable to thee, which was so heavy to Christ? nay, the Son of God is cast into a bitter agony, and bloody sweat, only under the curse of the Law; and yet thou, *feeble, foolish creature*, makest nothing to bear also the curse of the gospel, which requires a much sorer punishment (1). The good Lord bring thee to thy right mind by repentance, lest thou buy thy wit at too dear a rate!

SECT. 18. AND now, reader, I demand thy resolution; what use wilt thou make of all this? shall it all be lost to thee? or wilt thou consider it in good earnest? thou

(1) Heb. x. 29.



Thou hast cast away many a warning of God ; wilt thou do so by this also ? take heed, God will not always stand warning and threatning. The hand of revenge is lifted up, the blow is coming, and wo to him on whom it lighteth ! dost thou throw away the *Book*, and say, *it speaks of nothing but hell and damnation* ? thus thou usest also to complain of the *Preacher*. But wouldst thou not have us tell thee of these things ? Should we be guilty of the blood of thy soul, by keeping silent, that which God hath charged us to make known ? wouldst thou perish in ease and silence, and have us to perish with thee, rather than displease thee, by speaking the truth ? if thou wilt be guilty of such inhuman cruelty, God forbid we should be guilty of such sottish folly. This kind of *preaching* or *writing* is the ready way to be hated ; and the desire of applause is so natural, that few delight in such a displeasing way. But consider, are these things true, or are they not ? If they were not true, I would heartily join with thee against any that fright people without a cause. But if these threatnings be the word of God, what a wretch art thou, that wilt not hear it, and consider it ? If thou art one of the people of God, this doctrine will be a comfort to thee, and not a terror. If thou art yet unregenerate, methinks thou shouldst be as fearful to hear of heaven, as of hell, except the bare name of heaven or salvation be sufficient. Preaching heaven and mercy to thee, is intreating thee to seek them, and not reject them ; and preaching hell, is but to persuade thee to avoid it. If thou wert quite past hope of escaping it, then it were in vain to tell thee of hell ; but as long as thou art alive,



alive, there is hope of thy recovery, and therefore all means must be used to awake thee from thy lethargy. Alas! what heart can now possibly conceive, or what tongue express, the pains of those souls that are under the wrath of God? Then, *sinners*, you will be crying to Jesus Christ, 'O mercy! O pity, pity on a poor soul!' Why, I do now, in the name of the Lord Jesus, cry to thee, 'O have mercy, have pity, *man*, upon thy own soul!' Shall God pity thee, who wilt not be intreated to pity thyself? If thy horse see but a pit before him thou canst scarcely force him in; and wilt thou so obstinately cast thyself into hell, when the danger is foretold thee? *who can stand before the indignation of the Lord? And who can abide in the fierceness of his anger* (m)? Methinks thou shouldst need no more words, but presently cast away thy soul-damning sins, and wholly deliver up thyself to Christ. Resolve on it immediately, and let it be done, that I may see thy face in rest among the saints. May the Lord persuade thy heart to strike this covenant without any longer delay! but if thou be hardened unto death, and there be no remedy, yet say not another day but that thou wast faithfully warned, and hadst a friend that would fain have prevented thy damnation.

(m) Nahum. i. 6.



## C H A P. VII.

## The Necessity of diligently seeking the Saints Rest.

*Seet. 1. The Saints Rest surprisingly neglected: particularly, Seet. 2. by the worldly-minded, Seet. 3. the profane multitude, Seet. 4. formal professors, Seet. 5—8. and by the godly themselves, whether magistrates, ministers, or people. Seet. 9. The author mourns the neglect, and excites the reader to diligence by considering, Seet. 10. the ends we aim at, the work we have to do, the shortness and uncertainty of our time, and diligence of our enemies; Seet. 11. our talents, mercies, relation to God, and our afflictions: Seet. 12. what assistances we have, what principles we profess, and our certainty never to do enough: Seet. 13. that every grace tends to diligence, that to trifle is lost labour, that much time is mispent, and that our recompence and labour will be proportionable: Seet. 14. that striving is the divine appointment, all men do or will approve of it, the best Christians at death lament their want of it, heaven is often lost for want of it, but never obtained without it: Seet. 15. God, Christ, and the Holy Spirit are in earnest, God is so in hearing and answering prayer, ministers in their instructions and exhortations, all the creatures in serving us, sinners in serving the devil, as we were once, and now are, in worldly things, and in heaven and hell all are in earnest. Seet. 16. The chapter concludes with proposing some awakening questions to the ungodly, and Seet. 17. also to the Godly.*



Sect. 1. **I**F there be so certain and glorious a rest for the saints, why is there no more *industrious seeking after it*? one would think, if a man did but once hear of such unspeakable glory to be obtained, and believed what he heard to be true, he should be transported with the vehemency of his desire after it, and should almost forget to eat and drink, and should care for nothing else and speak of and inquire after nothing else, but how to get this treasure. And yet the people who hear of it daily, and profess to believe it as a fundamental article of their faith, do as little mind it, or labour for it, as if they had never heard of any such thing, or did not believe one word they hear. This reproof is more particularly applied to—the *worldly-minded*,—the *profane multitude*,—the *formal professors*,—and even to the *godly themselves*.

Sect. 2. **T**HE *worldly-minded* are so taken up in seeking the things below, that they have neither heart nor time to seek *this rest*. *O foolish sinners who hath bewitched you*? the world bewitches men into brute beasts, and draws them some degrees beyond madness. See what riding and running, what scrambling and catching for a thing of nought, while eternal rest lies neglected! what contriving and caring to get a step higher in the world than their brethren, while they neglect the kingly dignity of the saints! what insatiable pursuit of fleshly pleasures, while they look on the praises of God, the joy of Angels, as a tiresome burthen! what unwearied diligence in raising their posterity, enlarging their possessions; perhaps for a poor living from hand to mouth; while Judgment is drawing near; but, how it shall go with them



them then, never puts them to one hour's consideration ! what rising early, and sitting up late, and labouring from year to year, to maintain themselves and children in credit till they die ; but, what shall follow after, they never think on ! yet these men cry, *may we not be saved without so much ado ?* How early do they rouse up their servants to their labour ! But how seldom do they call them to prayer or reading the scriptures !- what hath this *world* done for its lovers and friends, that it is so eagerly followed, and painfully sought after, while Christ and heaven stand by, and few regard them ? or what will the world do for them for the time to come ? The common entrance into it is through anguish and sorrow. The passage through it is with continual care and labour. The passage out of it, is the sharpest of all. *O unreasonable, bewitched men !* will mirth and pleasure stick close to you ? will gold and worldly glory prove fast friends to you in the time of your greatest need ? will they hear your cries in the day of your calamity ? at the hour of your death, will they either answer or relieve you ? will they go along with you to the other world ; and bribe the judge, and bring you off clear, or purchase you a place among the blessed ? why then did the rich man want *a drop of water to cool his tongue ?* or are the sweet morsels of present delight and honour of more worth than eternal rest ? and will they recompence the loss of that *enduring treasure ?* can there be the least hope of any of these ? Ah vile deceitful world ! how oft have we heard thy most faithful servants, at last complaining ; *Oh the world hath deceived me, and undone me !* It dat-

tered



‘tered me in my prosperity, but now it turns me off  
‘in my necessity. If I had as faithfully served Christ,  
‘as I have served it, he would not have left me thus  
‘comfortless and hopeless.’ Thus they complain;  
and yet succeeding sinners will take no warning.

Sect. 3. As for *the profane multitude*, they will not be persuaded to be at so much pains for salvation, as to perform the common outward duties of religion. If they have the gospel preached in the town where they dwell, it may be they will give the hearing to it one part of the day, and stay at home the other; or if the master come to the congregation, yet part of the family must stay at home. If they want the plain and powerful preaching of the gospel, how few are there in a whole town, who will travel a mile or two to hear abroad; though they will go many miles to the market for provisions for their bodies? They know the scripture is the law of God, by which they must be acquitted or condemned in judgment; and that *the man is blessed who delights in the law of the Lord, and in his law doth meditate day and night*; yet will they not be at pains to read a chapter once a day. If they carry a bible to church, and neglect it all the week, this is the most use they make of it. Though they are commanded to *pray without ceasing*, and to *pray always*, yet they will neither pray constantly with their families, nor in secret. Though *Daniel* would rather be cast to the lions, than forbear praying three times a day in his house, where his enemies might hear him; yet these men will rather venture to be an eternal prey to *Satan, the roaring lion*, than thus seek their own safety. Or their cold and heartless prayers invite God to a denial;  
For



For among men it is taken for granted, that he who asks but *slightly* and *seldom*, cares not much for what he asks. They judge themselves unworthy of heaven, who think it is not worth their more constant and earnest requests. If every door was marked, where families do not morning and evening earnestly seek the Lord in prayer that *his wrath* might be *poured out upon* such prayerless families, our towns would be as places overthrown by the plague, the people being dead within, and the mark of judgment without. I fear where one house would escape, ten would be marked out for death; and then they might teach their doors to pray, *Lord have mercy upon us*, because the people would not pray themselves. But especially if we could see what men do in their secret chambers, how few would you find in a whole town that spend one quarter of an hour, morning and night, in earnest supplication to God for their souls? O how little do these men set by eternal rest! Thus do they slothfully neglect all endeavours for their own welfare, except some publick duty in the congregation, which *custom* or *credit* engages them to persuade them to read *good books*, learn the grounds of religion in their *catechism*, and sanctify the *Lord's day* in prayer, and meditation, and hearing the word, and forbearing all worldly thoughts and speeches; and what a tedious life do they take this to be? As if they thought heaven were not worth doing so much for.

Sect. 4. Another sort are *formal professors*, who will be brought to any outward duty, but to the inward work of religion they will never be persuaded. They will preach, or hear, or read, or talk of heaven,

or



or pray in their families, and take part with the persons or causes that are good, and desire to be esteemed among the godly; but you can never bring them to the more spiritual duties; as to be constant and fervent in secret prayer and meditation; conscientious in self-examination; heavenly minded; and to watch over their hearts, words, and ways; to mortify the flesh, and not make provision to fulfil its lusts; to love and heartily forgive an enemy, and prefer their brethren before themselves: to lay all they have, or do, at the feet of Christ, and prize his service and favour before all; to prepare to die, and willingly leave all to go to Christ. Hypocrites will never be persuaded to any of these. — If an *hypocrite* entertains the gospel *with joy*, it is only in the surface of his soul, he never gives *the seed* any *depth of earth*; it changes his *opinion*, but never melts and new moulds his heart, nor sets up Christ there in full power and authority. As his religion lies most in opinion, so does his chief business and conversation. He is usually an ignorant, bold, conceited dealer in controversies; rather than an humble embracer of known truth, with love and obedience. By his slighting the judgments and persons of others, and seldom talking with seriousness and humility of the great things of Christ, he shews his religion dwells in his brain, and not in his heart. The *wind of temptation* carries him away as a feather, because his *heart* is not *established with Christ and grace*. He never in private conversation humbly bewails his soul's imperfections, or tenderly acknowledges his unkindnesses to Christ; but gathers his greatest comforts from his being of such a judgment  
or



or party.—The like may be said of the *worldly hypocrite*, who choaks the gospel with the thorns of worldly cares and desires. He is convinced, that he must be religious, or he cannot be saved; and therefore he reads, and hears, and prays, and forsakes his former company and courses; but he resolves to keep his hold of present things. His judgment may say, God is the chief good; but his heart and affections never said so. The world hath more of his affections than God, and therefore is his God. Though he does not run after opinions and novelties, like the former, yet he will be of that opinion which will best serve his *worldly advantage*. And as one whose spirits are enfeebled by some pestilential disease; so this man's spirit's being possessed by the plague of a worldly disposition, how feeble is he in secret prayer! How superficial in examination and meditation? How poor in heart-watchings! How nothing at all in loving and walking with God, rejoicing in him, or desiring him.—So that both these, and many other sorts of hypocrites, though they will go with you in the easy outside of religion, yet will never be at the pains of inward and spiritual duties.

Seet. 5. And even *the godly themselves* are too lazy seekers of their everlasting rest. Alas! what a disproportion is there between our light and heat? Our profession and prosecution? Who makes that haste, as if it were for heaven? How still we stand? How idly we work? How we talk, and jest, and trifle away our time? How deceitfully we perform the work of God? How we hear, as if we heard not; and pray, as if we prayed not; and examine,  
and



and meditate, and reprove sin, as if we did it not; and enjoy Christ, as if we enjoyed him not; as if we had learned to use the things of heaven, as the *Apostle* teacheth us to *use the things of the world*? What a frozen stupidity hath benumbed us! We are dying, and we know it, and yet we stir not; we are at the door of eternal happiness, or misery, and yet we perceive it not; death knocks, and we hear it not; God and Christ call and cry to us, ‘*To-day, if ye will hear my voice harden not your hearts; work while it is day, for the night cometh when none can work.*’ Now ply your business, labour for your lives, lay out all your strength and time; now ‘or never;’ and yet we stir no more than if we were half asleep. What haste doth death and judgment make? How fast do they come on? They are almost at us, and yet what little haste we make? Lord, what a senseless, earthly, hellish thing is a hard heart! Where is the man that is in earnest a *Christian*? Methinks men every where make but a trifle of their eternal state. They look after it but a little by the bye; they do not make it the business of their lives. If I were not sick myself of the same disease, with what tears should I mix this ink? With what groans should I express these complaints? And with what heart-grief should I mourn over this universal deadness?

Seet. 6.—Do *magistrates* among us seriously perform their work? Are they zealous for God? Do they build up his house? Are they tender of his honour? Do they second the *word*? And fly in the face of sin and sinners, as the disturbers of our peace, and the only cause of all our miseries? Do they improve  
all



all their power, wealth, and honour, and all their influence, for the greatest advantage to the kingdom of Christ, as men that must shortly give an account of their stewardship?

Sect. 7. ——— How thin are those *ministers* that are serious in their work! Nay, how mightily do the very best fail in this! Do we cry out of men's disobedience to the gospel *in the demonstration of the Spirit*, and deal with sin as the destroying fire in our towns, and by force pull men out of it? Do we persuade our people, as those should, that *know the terrors of the Lord*? Do we press Christ, and regeneration, and faith, and holiness, believing that, without these, men can never have life? Do our bowels yearn over the ignorant, careless, and obstinate multitude? When we look them in the face, do our hearts melt over them, lest we should never see their faces in rest? Do we, as *Paul*, tell them weeping, of their fleshly and earthly disposition? *And teach them publicly and from house to house, at all seasons, and with many tears*? And do we intreat them, as for their soul's salvation? Or rather, do we not study to gain the approbation of critical hearers; as if a minister's business were of no more weight but to tell a smooth tale for an hour, and look no more after the people till the next sermon? Does not carnal prudence controul our fervour, and make our discourses lifeless, on subjects the most piercing? How gently we handle those sins, which will so cruelly handle our people's souls? In a word, our want of seriousness about the things of heaven, charms the souls of men into formality, and brings them to this customary, careless hearing, which undoes them.

May



May the Lord pardon the great sin of the ministry in this thing ; and in particular, my own !

Sect. 8. And are *the people* more serious than magistrates or ministers ? How can it be expected ? *Reader*, look but to thyself, and resolve the question. Ask conscience, and suffer it to tell thee truly. Hast thou set thy eternal rest before thine eyes, as the great business thou hast to do in this world ? Hast thou watched and laboured, with all thy might, *that no man taketh thy crown* ? Hast thou made haste, lest thou shouldst come too late, and die before thy work be done ? Hast thou *pressed* on through crowds of opposition towards the mark, for the prize of the high calling of God in Christ Jesus, still reaching forth unto those things which are before ? Can conscience witness your secret cries, and groans, and tears ? Can your family witness, that you taught them the fear of the Lord, and warned them not to go *that place of torment* ? Can your minister witness, that he has heard you cry out, *What shall I do to be saved* ? and that you have followed him with complaints against your corruptions, and with earnest enquiries after the Lord ? Can your neighbours about you witness, that you reprove the ungodly, and take pains to save the souls of your brethren ? Let all these witnesses judge this day between God and you, whether you are in earnest about eternal rest. You can tell by his work, whether your servant has loitered, though you did not see him ; so you may by looking at your own work. Is your love to Christ, your faith, your zeal, and other graces, strong or weak ? What are your joys ? What is your assurance ? Is all in order within you ? Are you ready to die, if this should be the day ? Do the souls among whom



whom you have conversed, *bless you?* Judge by this, and it will quickly appear whether you have been labourers or loiterers.

Sect. 9: O blessed rest, how unworthily art thou neglected! O glorious kingdom, how art thou undervalued! Little know the careless sons of men, what a state they set so light by. If they once knew it, they would surely be of another mind. I hope thou, reader, art sensible, what a desperate thing it is to trifle about eternal rest; and how deeply thou hast been guilty of this thyself. And I hope also, thou wilt not now suffer this conviction to die. Should the physician tell thee, *If you will observe but one thing, I doubt not to cure your disease;* wouldst thou not observe it? So I tell thee, if thou wilt observe but this one thing for thy soul, I make no doubt of thy salvation; shake off thy sloth, and put to all thy strength, and be a *Christian indeed*; I know not then what can hinder thy happiness. As far as thou art gone from God, seek him with all thy heart, and no doubt thou shalt find him. As unkind as thou hast been to Jesus Christ, seek him heartily, obey him unreservedly, and thy salvation is as sure as if thou hadst it already. But full as Christ's satisfaction is, free as the promise is, large as the mercy of God is; if thou only talk of these, when thou shouldst eagerly entertain them, thou wilt be never the better for them; and if thou loiter, when thou shouldst labour, thou wilt lose the crown. Fall to work then speedily and seriously, and bless God that thou hast yet time to do it. And to shew that I urge thee not without cause, I will here add *a variety of animating considerations*. Rouse up thy spirits, and, as *Moses* said  
to



to Israel, set thy heart unto all the words which I testify unto thee this day ; for it is not a vain thing, because it is your life (a). May the Lord open thy heart, and fasten his counsel effectually upon thee !

Sect. 10. Consider how reasonable it is, that our diligence should be answerable to the ends we aim at, to the work we have to do, to the shortness and uncertainty of our time, and to the contrary diligence of our enemies.——The ends of a Christian's desires and endeavors are so great, that no human understanding on earth can comprehend them. What is so excellent, so important, or so necessary, as the glorifying of God, the salvation of our own and other men's souls, by escaping the torments of hell, and possessing the glory of heaven ? And can a man be too much affected with things of such moment ? Can he desire them too earnestly, or love them too strongly, or labour for them too diligently ? Don't we know, that if our prayers prevail not, and our labour succeeds not, we are undone for ever ? ——The work of a christian here is very great and various. The soul must be renewed ; corruptions must be mortified ; custom, temptations, and worldly interests, must be conquered ; flesh must be subdued : life, friends, and credit must be slighted ; conscience on good grounds be quieted ; and assurance of pardon and salvation attained. Though God must give us these without our merit, yet he will not give them without our earnest seeking and labour. Besides, there is much knowledge to be got, many ordinances to be used, and duties to be performed : every age, year, and day ; every place we come to ; every person we deal with ; every change of  
our

(a) Deut. xxxii. 46. 47.



Our condition, still require the renewing of our labour: Wives, children, servants, neighbours, friends, enemies, all of them call for duty from us. Judge then, whether men that have so much business lying upon their hands, should not exert themselves; and whether it be their wisdom either to delay or loiter.—*Time passeth on.* Yet a few days, and we shall be here no more. Many diseases are ready to assault us. We that are now preaching, and hearing, and talking, and walking, must very shortly be carried, and laid in the dust, and there left to the worms in darkness and corruption; we are almost there already; we know not whether we shall have another sermon, or sabbath, or hour. How active should they be, who know they have so short a space for so great a work?—*And we have enemies that are always plotting, and labouring for our destruction.* How diligent is *Satan* in all kind of temptations! therefore *be sober, be vigilant; because your adversary the Devil, as a roaring Lion walketh about, seeking whom he may devour. Whom resist stedfast in the faith* (b). How diligent are all the *Ministers of Satan!* *False teachers, scoffers, persecutors,* and our inbred *corruption,* the most busy and diligent of all! will a feeble resistance serve our turn? should not we be more active for our own preservation, than our enemies are for our ruin?

Sect. II. It should excite us to diligence, when we consider our talents, and our mercies, our relation to God, and the afflictions he lays upon us.—*The talents which we have received are many and great.* What people breathing on earth have had plainer instructions

(b) 1 Pet. v. 8, 9.



tions, or more forcible *persuasions*, or more constant *admonitions*, in season and out of season? *Sermons* till we have been weary of them; and *Sabbaths*, till we profaned them? Excellent *books* in such plenty, that we knew not which to read? What people have had God so near them? or have seen so much of Christ crucified before their eyes? or have had heaven and hell so opened unto them? What speed should such a people make for heaven? How should they fly that are thus winged? And how swiftly should they sail, that have wind and tide to help them? A small measure of grace befits not such a people, nor will an ordinary diligence in the work of God excuse them.—*All our lives have been filled with mercies.* God hath mercifully poured out upon us the riches of sea and land, of heaven and earth. We are fed, and cloathed with mercy. We have mercies within and without. To number them, is to count the Stars, or the sands of the sea-shore. If there be any difference betwixt hell and earth; yea, or heaven and earth; then certainly we have received mercy. If the blood of the son of God be mercy, then we are engaged to God by mercy. Shall God think nothing too much, nor too good, for us; and shall we think all too much that we do for him? When I compare my slow and unprofitable life, with the frequent and wonderful mercies received, it shames me, it silences me, and leaves me inexcusable.—*Besides our talents and mercies, our relations to God are most endearing.* Are we his children, and do we not owe him our most tender affections, and dutiful obedience? Are we *the spouse of Christ*, and should we not obey and love him? *If he be a father, where*

is



*is his honour? and if he be a master, where is his fear (c)? We call him master, and Lord, and we say well (d); But if our industry be not answerable to our relations, we condemn ourselves in saying, we are his children, or his servants. How will the hard labour, and daily toil, which servants undergo to please their masters, judge and condemn those who will not labour so hard for their great master? Surely there is no master like him; nor can any servants expect such fruit of their labours as his servants.— And if we wander out of God's way, or loiter in it how is every creature ready to be his rod, to reduce us, or put us on? Our sweetest mercies will become our sorrows. Rather than want a rod, the Lord will make us a scourge to ourselves: Our diseased bodies shall make us groan; our perplexed minds shall make us restless; our conscience shall be as a scorpion in our bosom. And is it not easier to endure the labour than the spur; Had we rather be still afflicted, than be up and doing? And though they that do most meet also with afflictions; yet surely, according to their peace of conscience, and faithfulness to Christ, the bitterness of their cup is abated.*

*Sect. 12. To quicken our diligence in our work, we should also consider, what assistances we have, what principles we profess, and our certainty that we can never do too much.—For our assistance in the service of God, all the world are our servants. The Sun, Moon, and Stars, attend us with their Light and influence, The earth, with all its furniture of plants and flowers, fruits, birds, and beasts; the Sea, with its inhabitants; the air, the wind, the frost and snow*

(c) Mal. i. 6.

(d) John xiii. 13.



snow, the heat and fire, the clouds and rain, all wait upon us while we do our work. Yea, *the angels are all our Ministering spirits* (e). Nay more, the patience of God doth wait upon us; the Lord Jesus Christ waiteth in the offers of his blood; the holy Spirit waiteth, by striving with our backward hearts; besides the ministers of the gospel, who study and wait, preach and wait, pray and wait, upon careless sinners. And is it not an intolerable crime for us to trifle, while angels and men, yea, the Lord himself, stand by, and look on, and, as it were, hold us the candle while we do nothing? I beseech you, *Christians*, whenever you are praying, or reproofing transgressors, or upon any duty, remember what assistances you have for your work, and then judge how you ought to perform it.—*The principles we profess*, are, that God is the chief good; that all our happiness consists in his Love, and therefore it should be valued and sought above all things; that he is our only Lord, and therefore chiefly to be served; that we must love him with all our heart, and soul, and strength; that our great business in the world is to glorify God, and obtain salvation. Are these doctrines seen in our practice? Or rather do not our works deny what our words confess? —But however our assistances and principles excite us to our work, *we are sure we can never do too much*. Could we *do all*, we are *unprofitable servants* (f); much more when we are sure to fail in all. No man can obey, or serve God too much. Though all superstition, or service of our own devising, may be called *a being righteous overmuch*; yet as long as we

keep

(e) Heb. i. 14.

(f) Luke. xvii. 10.



keep to the rule of the word, we can never be righteous too much. The world is mad with malice, when they think, that faithful diligence in the service of Christ is foolish singularity. The time is near when they will easily confess, that God could not be loved, or served too much, and that no Man can be too busy to save his soul. We may easily do too much for the world, but we cannot for God.

Sect. 13. LET us further consider, *that it is the nature of every grace to promote diligence, that trifling in the way to heaven is lost labour, that much precious time is already mispent, and that in proportion to our labour will be our recompence.*——See the nature and tendency of every grace. If you loved God, you would think nothing too much that you could possibly do to serve him, and please him still more. Love is quick and impatient, active and observant. If you loved Christ you would keep his commandments nor accuse them of too much strictness. If you had faith, it would quicken and encourage you. If you had the hope of glory, it would, as the spring in the watch, set all the wheels of your souls a going. If you had the fear of God, it would rouse you out of your slothfulness. If you had zeal, it would inflame, and eat you up. In what degree soever thou art sanctified, in the same degree thou wilt be serious and laborious in the work of God.——But they that trifle, lose their labour. Many, who like Agrippa, are but almost Christians, will find in the end they shall be but almost saved. If two be running in a race, he that runs slowest loses both prize and labour. A man that is lifting a weight if he put not sufficient strength to it, had as good put none at all. How many duties have



have christians lost for want of doing them thoroughly? *many will seek to enter in and shall not be able* (g), who, if they had *striven* might have been able. Therefore, put to a little more diligence and strength, that all you have done already be not in vain.—*Besides, is not much precious time already lost?* With some of us childhood and youth are gone; with some, their middle age also; and the time before us is very uncertain. What time have we slept, talked, and played away, or spent in worldly thoughts and cares? How little of our work is done? The time we have lost cannot be recalled; should we not then redeem and improve the little which remains? If a traveller sleep, or trifle most of the day, he must travel so much faster in the evening, or fall short of his journey's end.—*Doubt not but the recompence will be according to your Labour.* The seed which is buried and dead, will bring forth a plentiful harvest. Whatever you do, or suffer, *everlasting rest* will pay for all. There is no repenting of labours or sufferings in heaven. There not one says, 'would I had spared my pains, and prayed less, or been less strict, and done as the rest of my neighbors did.' On the contrary, it will be their Joy to look back upon their labours and tribulations, and to consider how the mighty power of God brought them through all. We may all say as *Paul, I reckon, that the sufferings, and labour, of this present time, are not worthy to be compared with the glory which shall be revealed in us* (h). We labour but for a moment, but we shall rest for ever. Who would not put forth all his strength for one hour, when for that hour's work

(g) Luke xiii. 24.

(h) Rom. viii. 18.



work he may be a prince while he lives? *God is not unrighteous, to forget our work and labour of love (i)* will not *all our tears be wiped away*, and all the sorrow of our duties be then forgotten?

Sect. 14. Nor does it less deserve to be considered, that *striving is the divinely appointed way of salvation, that all men either do or will approve it, that the best christians at death lament their negligence, and that heaven itself is often lost for want of striving, but is never had on easier terms.—The sovereign wisdom of God has made striving necessary to salvation.* Who knows the way to heaven better than the God of heaven? when men tell us we are too strict, whom do they accuse, God, or us? If it were a fault, it would lie in him that commands, and not in us who obey. These are the men that ask us, whether we are wiser than all the world besides; and yet they will pretend to be wiser than God. How can they reconcile their language with the laws of God? *The kingdom of heaven suffereth violence, and the violent take it by force (k).* *Strive to enter in at the strait gate; for many will seek to enter in, and shall not be able (l).* *Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest (m)* *work out your own salvation with fear and trembling (n).* *Give diligence to make your calling and election sure (o).* *If the righteous scarcely be saved, where shall the ungodly and the sinner appear? (p)* Let them bring all the seeming reasons they can, against the holy  
vio-

(i) Heb. vi. 10.

(k) Matt. xi. 12.

(l) Luke xiii. 24.

(m) Eccles. ix. 10.

(n) Phil. ii. 12.

(o) 2 Pet. i. 10

(p) 1 Pet. iv. 18



violence of the saints ; this sufficeth me to confute them all, that God is of another mind, and he hath commanded me to do much more than I do ; and tho' I could see no other reason for it, his will is reason enough. Who should make laws for us, but he that made us ? And who should point out the way to heaven, but he that must bring us thither ? And who shall fix the terms of salvation, but he that bestows the gift of salvation ? So that let the world, the flesh, or the devil, speak against a holy laborious life, this is my answer, God hath commanded it.—*Nay, there never was, or ever will be, a man, but will approve such a life, and will one day justify the diligence of the saints.* And who would not go that way, which every man shall finally applaud ? True it is now a *Way every where spoken against.* But let me tell you, most that speak against it, in their judgments approve of it ; and those that are now against it, will shortly be of another mind. If they come to heaven, their mind must be changed before they come there. If they go to hell, their judgment will then be altered, whether they will or no. Remember this, you that love the opinion and way of the multitude ; why then will you not be of the opinion that all will be of ? Why will you be of a judgment, which you are sure all of you shortly to change ? Oh that you were but as wise in this, as those in hell !—*even the best of Christians, when they come to die, exceedingly lament their negligence* They then wish, ' Oh that I had been a thousand times more holy, more heavenly, more labourious for my soul ! The world accuses me for doing too much, but my own conscience accuses me for doing

doing



“ doing too little. It is far easier bearing the scoffs  
 ‘ of the world, than the lashes of conscience. I  
 ‘ had rather be reproached by the Devil for seeking  
 ‘ salvation, than reproved of God for neglecting it.’  
 How do their failings thus wound and disquiet them,  
 who have been the wonders of the world for their  
 heavenly conversation !——*It is for want of more  
 diligence, that heaven itself is often lost.* When they  
 that have heard the word, and anon with joy received  
 it, and have done many things, and heard the ministers  
 of Christ gladly, (q) shall yet perish; should not this  
 rouse us out of our security? How far hath many a  
 man followed Christ, and yet forsook him, when all  
 worldly interests and hopes were to be renounced?  
 ——*God hath resolved, that Heaven shall not be had  
 on easier terms.* Rest must always follow labour. *With-  
 out holiness no man shall see the Lord* (r). Seriousness  
 is the very thing wherein consists our sincerity. If  
 thou art not serious, thou art not a Christian. It is  
 not only a high degree in Christianity, but the very  
 life and essence of it. As fencers upon a stage dif-  
 fer from Soldiers fighting for their lives; so hypo-  
 crites differ from serious Christians. If men could  
 be saved without this serious diligence. they would  
 never regard it; all the excellencies of God’s ways  
 would never entice them. But when God hath re-  
 solved, that, without serious diligence here, you shall  
 not rest hereafter, is it not wisdom to exert ourselves  
 to the utmost?

Sect. 15. But to persuade thee, if possible, *Reader,*  
 to be serious in thy endeavors for heaven, let me  
 add more considerations. As for instance, consider,

——*Gal*

(q) Matt. xiii. 20. Mark vi. 20.

(r) Heb. xii. 14.



—God is in earnest with you ; and why should you not be so with him ? In his commands, his threatenings, his promises, he means as he speaks. In his judgments he is serious. Was he not so, when he drowned the world ? When he consumed Sodom and Gomerrah ? And when he scattered the Jews ? Is it time then to trifle with God ?——Jesus Christ was serious in purchasing our redemption. In teaching, he neglected his meat and drink. In prayer, he continued all night. In doing good, his friends thought him beside himself. In suffering, he fasted forty days, was tempted, betrayed, spit upon, buffeted, crowned with thorns, sweat drops of blood, was crucified, pierced, died : There was no jesting in all this. And should we not be serious in seeking our own salvation ?——The Holy Spirit is serious in soliciting us to be happy. His motions are frequent, pressing, and importunate. He striveth with us. He is grieved, when we resist him. And should we not be serious then in obeying, and yielding to, his motions ?——God is serious in hearing our prayers, and bestowing his mercies. He is afflicted with us. He regardeth every groan and sigh, and puts every tear into his bottle. The next time thou art in trouble, thou wilt beg for a serious regard of thy prayers. And shall we expect real mercies, when we are slight and superficial in the work of God ?——The ministers of Christ are serious in exhorting and instructing you. They beg of God, and of you ; and long more for the salvation of your souls, than for any worldly good. If they kill themselves with their labour, or suffer martyrdom for preaching the gospel ; they think their lives are well bestowed, so that they prevail for the  
saving



saving your souls. And shall other men be so painful and careful for your salvation, and you be so careless and negligent of your own?—*How diligent and serious are all the creatures in serving you?* What haste makes the *sun* to compass the world? The *fountains* are always flowing for thy use; the *rivers* still running; *spring* and *harvest* keep their times. How hard does thy *ox* labour for thee from day to day? How speedily does thy *horse* travel with thee? And shalt thou only be negligent? Shall all these be so serious in serving thee, and thou so careless in thy service to God?—*The servants of the world and the devil are serious and diligent.* They work, as if they could never do enough. They make haste, as if afraid of coming to hell too late. They bear down ministers, sermons, and all before them. And shall they be more diligent for damnation, than thou for salvation? Hast thou not a better master, sweeter employment, greater encouragement, and a better reward?—*Time was, when thou wast serious thyself in serving Satan and the flesh, if it be not so yet.* How eagerly didst thou follow thy sports, thy evil company, and sinful delights? And wilt thou not now be as earnest and violent for God?—*You are to this day in earnest about the things of this life.* If you are sick, or in pain, what serious complaints do you utter? If you are poor, how hard do you labour for a livelihood? And is not the business of your salvation of far greater moment?—*There is no jesting in heaven or hell.* The saints have a real happiness, and the damned a real misery. There are no remis or sleepy praises in heaven, nor such lamentations in hell. All there are in earnest. When thou, *reader*, shalt come to death and judgment,



ment, O what deep, heart-piercing thoughts wilt thou have of eternity ! Methinks I foresee thee already astonished, to think how thou couldst possibly make so light of these things. Methinks I even hear thee crying out of thy stupidity and madness.

Sect. 16. And now, *Reader*, having laid down these undeniable arguments, I do, in the name of God, demand thy resolution ; Wilt thou yield obedience, or not ? I am confident thy conscience is convinced of thy duty. Darest thou now go on in thy common careless course, against the plain evidence of reason, and commands of God, and against the light of thy own conscience ? Darest thou live as loosely, sin as boldly, and pray as seldom, as before ? Darest thou profane the sabbath, slight the service of God, and think of thine everlasting state as carelessly as before ? Or dost thou not rather resolve to *gird up the loins of thy mind*, and set thyself wholly to the work of thy salvation, and break through the oppositions, and slight the scoffs and persecutions of the world, and *lay aside every weight, and the sin which doth so easily beset thee, and run with patience the race that is set before thee* ? I hope these are thy full resolutions. Yet, because I know the obstinacy of the heart of man, and because I am solicitous thy soul might live, I once more intreat thy attention to the following questions ; and I command thee from God, that thou stifle not thy conscience, nor resist conviction ; but answer them faithfully, and obey accordingly.—If, by being diligent in godliness, you could grow rich, get honour or preferment in the world, be recovered from sickness, or live for ever in prosperity on earth ; what lives would you lead, and what pains would



would you take in the service of God? And is not the Saints Rest a more excellent happiness than all this?——If it were felony to break the sabbath, neglect secret or family-worship, or be loose in your lives; what manner of persons would you then be? And is not that eternal death more terrible than temporal?——If God usually punished with some present judgment every act of sin, as he did the lye of *Ananias* and *Sapphira*, what kind of lives would you lead? And is not eternal wrath far more terrible?——If one of your acquaintance should come from the dead, and tell you, that he suffered the torments of hell for those sins you are guilty of; what manner of persons would you afterwards be? How much more should the warnings of God affright you?——If you knew that this were the last day you had to live in the world, how would you spend it? And you know not but it may be your last, and are sure your last is near.——If you had seen the general dissolution of the world and all the pomp and glory of it consumed to ashes; what would such a sight persuade thee to do? Such a sight you shall certainly see.——If you had seen the judgment set, and the books opened, and the wicked stand trembling on the left hand of the Judge, and the Godly rejoicing on the right hand, and their different sentence pronounced; what persons would you have been after such a sight? This sight you shall one day surely see.——If you had seen hell open, and all the damned there in their caseless torments; also heaven opened, as *Stephen* did, and all the saints there triumphing in glory; what a life would you lead after such sights? These you will see before



fore it be long.—If you had lain in hell but one year, or one day, or hour, and there felt the torments you now hear of; how seriously would you then speak of hell, and pray against it? And will you not take God's word for the truth of this, except you feel it?—Or if you had possessed the glory of heaven but one year; what pains would you take, rather than be deprived of such incomparable glory? —Thus I have said enough, if not to stir up the sinner to a serious working out his salvation, yet at least to silence him, and leave him inexcusable at the judgment of God: Only as we do by our friends when they are dead, and our words and actions can do them no good, yet to testify our affection for them we weep and mourn; so will I do for these unhappy souls.—It makes my heart tremble, to think, how they will stand before the Lord confounded and speechless! When He shall say, 'Was the world, or Satan, a better friend to you than I? Or had they done more for you than I had done? Try now whether they will save you, or recompence you for the loss of heaven, or be as good to you as I would have been.' What will the wretched sinner answer to any of this? But though man will not hear, we may hope in speaking to God. 'O thou that didst weep and groan in Spirit over a dead *Lazarus*, pity these dead and senseless souls, till they are able to weep and groan in pity to themselves! As thou hast bid thy servant speak, so speak now thyself; they will hear thy voice speaking to their hearts, who will not hear mine speaking to their ears. Lord, thou hast long knocked at these

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‘ these hearts in vain ; now break the doors, and  
‘ enter in.’

Sect. 17. Yet to shew *the godly* why they, above all men, should be laborious for heaven, I desire to ask them,——What manner of persons should those be whom God hath chosen to be vessels of mercy ? Who have felt the smart of their negligence in their new birth, in their troubles of conscience, in their doubts and fears, and in other sharp afflictions ? Who have often confessed their sin of negligence to God in prayer ? Who have bound themselves to God by so many covenants ? What manner of persons should they be, who are near to God as the children of his family ? who have tasted such sweetness in diligent obedience ? who are many of them so uncertain what shall everlastingly become of their souls ? What manner of persons should they be in holiness, whose sanctification is so imperfect ? Whose lives and duties are so important to the saving or destroying a multitude of souls ? and on whom the glory of the great God so much depends ?——Since these things are so, I charge thee, *Christian*, in thy master’s name, to consider and resolve the question, *What manner of persons ought we to be in all holy conversation and godliness ?* And let thy life answer the question as well as thy tongue.



## C H A P. VIII.

How to discern our Title to the *Saints Rest*.

*Seet. 1.* The folly of men in not inquiring after a title to the *Saints Rest*: *Seet. 2.* and their cause for terror, as long as they are destitute of a title. *Seet. 3.* Self-examination is urged upon them; *Seet. 4.* (1) from the possibility of arriving at certainty: *Seet. 5—9.* (2) from the hinderances which will be thrown in our way by Satan, sinners, our own hearts, and many other causes; *Seet. 10.* (3) from considering how easy, common, and dangerous it is to be mistaken: that trying will not be so painful as the neglect; that God will soon try us, and that to try ourselves will be profitable: *Seet. 11.* and therefore the Reader is intreated no longer to delay the trial. *Seet. 12.* Then (4) directions are given how to try; *Seet. 13.* and (5) marks for trial are added: particularly, *Seet. 14.* Do we make God our chief good? *Seet. 15.* Do we heartily accept of Christ for our Lord and Saviour? *Seet. 16, 17.* The Chapter concludes with illustrating the great importance of these two marks.

*Seet. 1.* **I**S there such a glorious rest so near at hand?

And shall none enjoy it but the people of God? What mean most of the world then, to live so contentedly without assurance of their interest in this rest, and neglect the trying their title to it? When the Lord hath so fully opened the blessedness of that kingdom, which none but obedient believers shall possess; and so fully expressed those torments, which the rest of the world must eternally suffer; methinks they that believe this to be certainly true, should



should never be at any quiet in themselves, till they were fully assured of their being heirs of the kingdom. Lord, what a strange madness is this, that men, who know they must presently enter upon unchangeable joy or pain, should yet live as uncertain what shall be their doom, as if they had never heard of any such state; yea, and live as quietly and merrily in this uncertainty, as if all were made sure and there were no danger! Are these men alive, or dead? Are they awake, or asleep? What do they think on? Where are their hearts? If they have but a weighty suit at law, how careful are they to know whether it will go for or against them? If they were to be tried for their lives at an earthly bar, how careful would they be to know whether they should be saved or condemned, especially if their care might surely save them? If they be dangerously sick, they will inquire of the physician, what think you, sir, shall I escape, or no? But in the business of their salvation, they are content to be uncertain. If you ask most men *a reason of the hope that is in them*, they will say, 'Because God is merciful, and Christ died for sinners,' and the like general reasons, which any man in the world may give as well as they: But put them to prove their interest in Christ, and in the saving mercy of God, and they can say nothing to the purpose. If God or man should say to them, What case is thy soul in, man? Is it regenerate, sanctified, and pardoned, or no? He would be ready to say, as *Cain* of *Abel*, 'I know not, am I my soul's keeper? I hope well; I trust God with my soul; I shall speed as well as other men do; I thank God, I never made any doubt of my salvation.' Thou  
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hast cause to doubt, because thou never didst doubt ; and yet more, because thou hast been so careless in thy confidence. What do thy expressions discover, but a wilful neglect of thy own salvation ? As a ship-master that should let his vessel alone, and say, ‘ I will venture it among the rocks, and waves, and winds ; I will trust God with it ; it will speed as well as other vessels. What horrible abuse of God is this, to pretend to trust God, to cloak their own wilful negligence ? If thou didst really trust God, thou wouldst also be ruled by him, and trust him in his own appointed way. He requires thee to *give diligence to make thy calling and election sure* (a), and so to trust him. He hath marked thee out a way in scripture, by which thou art charged to *search and try thyself*, and mayest arrive at certainty. Were he not a foolish traveller, that would hold on his way, when he does not know whether he be right or wrong ; and say, ‘ I hope I am right ; I will go on and trust God ? ’ Art not thou guilty of this folly in thy travels to eternity ? Not considering that a little serious inquiry, whether thy way be right, might save thee a great deal of labour, which thou bestowest in vain, and must undo again, or else thou wilt miss of salvation, and undo thyself.

Sect. 2. How canst thou think or speak of the *great God* without terror, as long as thou art uncertain whether he be thy father, or thy enemy, and knowest not but all his perfections may be employed against thee ? Or of *Jesus Christ*, when thou knowest not whether his blood hath purged thy soul ; whether he will condemn, or acquit thee in judgment : nor whether

(a) 2 Pet. i. 10.



he be the foundation of thy happiness, or a *stone of stumbling*, to break thee, and grind thee to powder? How canst thou open the *Bible*, and read a chapter, but it should testify thee? Methinks every leaf should be to thee as *Belshazzar's writing on the wall*, except only that which draws thee to try and reform. If thou readest the *promises*, thou knowest not whether they shall be fulfilled to thee. If thou readest the *threatnings*, for any thing thou knowest thou readest thy own sentence. No wonder thou art an enemy to *plain preaching*, and say of the *minister*, as *Ahab* of the prophet, *I hate him, for he doth not prophesy good concerning me, but evil*. How canst thou without terror join in *prayer*? When thou receivest the *Sacrament*, thou knowest not whether it be thy bane or bliss. What comfort canst thou find in thy *friends* and *honours*, and *houses* and *lands*, till thou knowest thou hast the love of God with them, and shalt have rest with him when thou leavest them? offer a prisoner, before he knows his sentence, either music, or cloaths, or preferment; what are they to him, till he knows he shall escape with his life? for if he knows he must die the next day, it will be small comfort to die rich or honourable. Methinks it should be so with thee, till thou knowest thy eternal state. When thou liest down to take thy rest methinks the uncertainty of thy salvation should keep thee waking, or amaze thee in thy dreams, and trouble thy sleep. Doth it not grieve thee to see the *people of God* so comfortable in their way to glory, when thou hast no good hope of ever enjoying it thyself? How canst thou think of thy *dying hour*? Thou knowest it is near, and there is no avoiding it,



nor any medicine found out that can prevent it. thou shouldst die this day, and who *knows what a day may bring forth?* thou art not certain whether thou shalt go to heaven or hell. And canst thou be merry, till thou art got out of this dangerous state? What shift dost thou make to preserve thy heart from horror, when thou rememberest the great *Judgment-day*, and *everlasting flames*? When thou hearest of it, dost thou not *tremble as Felix*? If the *keepers shook*, and became as *dead men*, when they saw the *Angel come and roll back the stone from Christ's Sepulchre*; how canst thou think of living in hell with devils, till thou hast got some well-grounded assurance that thou shalt escape it? Thy bed is very soft, or thy heart is very hard, if thou canst sleep soundly in this uncertain case.

Sect. 3. If this general uncertainty of the world about their salvation were remediless, then must it be borne as other unavoidable miseries. But alas! the common cause is wilful negligence. Men will not be persuaded to use the remedy. The great means to conquer this uncertainty is *self-examination*, or the *serious and diligent trying of a man's heart and state by the rule of scripture*. Either men understand not the nature and use of this duty, or else they will not be at the pains to try. Go through a congregation of a thousand men, and how few of them shall you meet with, that ever bestowed one hour in all their lives in a close examination of their title to heaven? Ask thy own conscience, reader, when was the time, and where was the place, that ever thou solemnly tookest thy heart to task, as in the sight of God, and didst examine it by scripture, whether it

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be renewed or not? Whether it be holy or not? whether it be set most on God or the creatures, on heaven or earth? and when didst thou follow on this examination till thou hadst discovered thy condition, and passed sentence on thyself accordingly? But because this is a work of so high importance, and so commonly neglected, I will therefore shew,——*that it is possible by trying to come to a certainty;——what hinders men from trying and knowing their state;——then offer motives to examine;——and directions;——together with some marks out of scripture, by which you may try, and certainly know, whether you are the people of God or not.*

Sect. 4. (1) *Scripture shews, that certainty of salvation may be attained, and ought to be laboured for: When it tells us so frequently, that the saints before us have known their justification and future salvation: when it declares, that whosoever believeth in Christ shall not perish but have everlasting life; which it would be in vain to declare, if we cannot know ourselves to be believers or not: When it makes such a wide difference between the children of God, and the children of the devil: When it bids us give diligence to make our calling and election sure; and earnestly urges us to examine, prove, know our own selves, whether we be in the faith, and whether Jesus Christ be in us, except we be reprobates: Also when its precepts require us to rejoice always, to call God our Father, to live in his praises, to love Christ's appearing, to wish that he may come quickly, and to comfort ourselves with the mention of it. But who can do any of these heartily, that is not in some measure sure that he is the child of God?*



Sect. 5. (2) *Among the many hinderances which keep men from self-examination*, we cannot doubt but *Satan will do his part*. If all the power he hath, or all the means and instruments he can employ, can do it, he will be sure above all duties to keep you from this. He is loth the godly should have that joy, assurance, and advantage against corruption, which the faithful performance of self-examination would procure them. As for the ungodly, he knows if they should once earnestly examine, they would find out his deceits, and their own danger, and so be very likely to escape him. How could he get so many millions to hell willingly, if they knew they were going thither ! And how could they avoid knowing it, if they did but thoroughly try ; having such a clear light and sure rule in the scripture to discover it ? If the snare be not hid, the bird will escape it. Satan knows how to angle for souls, better than to shew them the hook and line, or fright them away with a noise, or with his own appearance. Therefore he labours to keep them from a searching ministry ; or to keep the minister from helping them to search ; or to take off the edge of the word, that it may not *pierce and divide* ; or to turn away their thoughts ; or to possess them with prejudice. Satan knows when the minister hath provided a searching sermon, fitted to the state and necessity of a hearer, and therefore he will keep him away that day, if it be possible ; or cast him into a sleep ; or steal away the word by the cares and talk of the world ; or some way prevent its operation.

Sect. 6. *Another great hinderance to self-examination arises from wicked men*. Their examples ; their merry  
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company and discourse; their continually insisting on worldly concerns; their raillery and scoffs at godly persons, also their persuasions, allurements, and threats, are each of them exceeding great temptations to security. God doth scarce ever open the eyes of a poor sinner, to see that his way is wrong, but presently there is a multitude of *Satan's Apostles* ready to deceive and fettle him again in the quiet possession of his former master. 'What, say they, 'do you make a doubt of your salvation, who have 'lived so well, and done no body any harm? God 'is merciful, and if such as you shall not be saved, 'God help a great many! What do you think of all 'your fore-fathers? And what will become of all your 'friends and neighbours that live as you do? Will 'they all be damned? Come, come, if you hearken 'to these preachers, they will drive you out of your 'wits. Are not all men sinners? And did not Christ 'die to save sinners? Never trouble your head with 'these thoughts, and you shall do well.' O how many thousands have such charms kept asleep in deceit and security, till death and hell have awakened them! The Lord calls to the sinner, and tells him, *The gate is strait, the way is narrow, and few find it: Try and examine, give diligence to make sure.* The world cries, *Never doubt, never trouble yourselves with these thoughts.* In this strait, sinner, consider, it is Christ, and not your fore-fathers, or neighbours, or friends that must judge you at last; and if Christ condemn you, these cannot save you: Therefore common reason may tell you, that it is not from the words of ignorant men, but from the word of God, you must fetch your hopes of

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salvation. When *Ahab* would inquire among the multitude of flattering prophets, it was his death. They can flatter men into the snare, but they cannot tell how to bring them out. *Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience ; be not ye therefore partakers with them* (b).

Sect. 7. *But the greatest hinderances are in men's own hearts.*—*Some are so ignorant*, that they know not what self-examination is, nor what a minister means when he persuadeth them to try themselves : Or they know not that there is any necessity for it ; but think every man is bound to believe that his sins are pardoned, whether it be true or false, and that it is a great fault to make any question of it : Or they do not think that assurance can be attained : Or that there is any great difference between one man and another, but that we are all Christians, and therefore need not trouble ourselves any further ; or at least they know not wherein the difference lies. They have as gross an idea of regeneration, as *Nicodemus* had.—*Some will not believe*, that God will ever make such a difference betwixt men in the life to come, and therefore will not search themselves whether they differ here.—*Some are so stupified*, say what we can to them, that they lay it not to heart, but give us the hearing, and there's an end.—*Some are so possessed with self-love and pride*, that they will not so much as suspect they are in any danger. Like a proud tradesman, who scorns the prudent advice of casting up his books. As fond parents will not believe or hear any evil of their children.—*Some are so guilty* that

(b) Ephes. v. 6, 7.



that they dare not try; and yet they dare venture on a more dreadful trial.—*Some are so in love with sin, and so dislike the ways of God, that they dare not try their ways, lest they be forced from the course they love, to that which they loath.*—*Some are so resolved never to change their present state, that they neglect examination as an useless thing. Before they will seek a new way, when they have lived so long, and gone so far, they will put their eternal state to the venture, come of it what will.*—*Many men are so busy in the world, that they cannot set themselves to the trying their title to heaven.*—*Others are so clogged with slothfulness of spirit, that they will not be at the pains of an hour's examination of their own hearts.*—*But the most common and dangerous impediment is that false faith and hope, commonly called presumption, which bears up the hearts of the greatest part of the world, and so keeps them from suspecting their danger.*

SECT. 8. And if a man should break through all these hinderances, and set upon the duty of self-examination, yet assurance is not presently attained. Too many deceive themselves in their inquiries after it, through one or other of the following causes.—*There is such confusion and darkness in the soul of man, especially of an unregenerate man, that he can scarcely tell what he doth, or what is in him. As in a house, where nothing is in its proper place, it will be difficult to find what is wanted; so it is in the heart where all things are in disorder.*—*Most men accustom themselves to be strangers at home, and too little observe the temper and motions of their own hearts.*—*Many are resolved what to judge before they try. Like*



a bribed judge, who examines as if he would judge uprightly, when he is previously resolved which way the cause shall go.—*Men are partial in their own cause*; ready to think their great sins small; and their small sins none; their gifts of nature to be the work of grace, and to say, *All these have I kept from my youth; I am rich, and increased in goods, and have need of nothing.*—*Most men search but by the halves.* If it will not easily and quickly be done, they are discouraged, and leave off.—*They try themselves by false marks and rules*; not knowing wherein the truth of christianity doth consist; some looking beyond and some short of the scripture-standard.—*And frequently they miscarry in this work, by attempting it in their own strength.* As some expect the Spirit should do it without them, so others attempt it themselves without seeking or expecting the help of the Spirit. Both these will certainly miscarry in their assurance.

Sect. 9. Some other hinderances keep even true Christians from comfortable certainty. As for instance;—*The weakness of grace.* Small things are hardly discerned. Most Christians content themselves with a small measure of grace, and do not follow on to spiritual strength and manhood. The chief remedy for such would be, to follow on their duty, till their graces be increased. Wait upon God in the use of his prescribed means, and he will undoubtedly bless you with increase. O that Christians would bestow most of that time in getting more grace, which they bestow in anxious doubtings whether they have any or none; and lay out those serious affections in praying for more grace, which they bestow in fruitless



complaints ! I beseech thee, *Christian*, take this advice as from God ; and then, when thou believest strongly, and lovest fervently, thou canst no more doubt of thy faith and love, than a man that is very hot can doubt of his warmth, or a man that is strong and lusty can doubt of his being alive.—*Christians hinder their own comfort by looking more at signs, which tell them what they are, than at precepts, which tell them what they should do.* As if their present case must needs be their everlasting case ; and if they be now unpardoned, there were no remedy. Were he not mad, that would lie weeping because he is not pardoned, when his prince stands by all the while offering him a pardon, and persuading him to accept of it ? Justifying faith, *Christian*, is not thy persuasion of God's special love to thee, but thy accepting Christ to make thee lovely. It is far better to accept Christ as offered, than spend so much time in doubting whether we have Christ or no.—*Another cause of distress to Christians is, their mistaking assurance for the joy that sometimes accompanies it.* As if a child should take himself for a son no longer, than while he sees the smiles of his father's face, or hears the comfortable expressions of his mouth : And as if the Father ceased to be a father, whenever he ceased those smiles and speeches.—*The trouble of souls is also increased by their not knowing the ordinary way of God's conveying comfort.* They think they have nothing to do but wait when God will bestow it. But they must know, that the matter of their comfort is in the promises, and thence they must fetch it as often as they expect it, by daily and diligently meditating upon the promises, and in this way



way they may expect the spirit will communicate comfort to their souls. The joy of the promises, and the joy of the holy ghost, are one. —Add to this, *their expecting a greater measure of assurance than God usually bestows.* As long as they have any Doubting, they think they have no assurance. They consider not that there are many degrees of certainty while they are here, they shall *know but in part.* —Add also, *their deriving their comfort at first from insufficient grounds.* This may be the case of a gracious soul who hath better grounds, but doth not see them. As an infant hath life before he knoweth it, and many misapprehensions of himself and other things; yet it will not follow that he hath no life. So when christians find a flaw in their first comforts they are apt to judge it a flaw in their safety. —*Many continue under doubting, through the exceeding weakness of their natural parts.* Many honest hearts have weak heads, and know not how to perform the work of self-trial. They will acknowledge the premises, and yet deny the apparent conclusion. If God do not some other way supply the defect of their reason, I see not how they should have clear and settled peace. —*One great and too common cause of distress is, the secret maintaining some known sin.* This abates the degree of our graces, and so makes them more undiscernable. It obscureth that which it destroyeth not; for it beareth such sway, that grace is not in action, nor seems to stir, nor is scarce heard speak for the noise of this corruption. It puts out or dimmeth the eye of the soul, and stupifies it, that it can neither see nor feel its own condition. But especially it provokes God



to withdraw himself, his comforts, and the assistance of his Spirit, without which we may search long enough before we have assurance. God hath made a separation between sin and peace. As long as thou dost cherish thy pride, thy love of the world, the desires of the flesh, or any unchristian practice, thou expectest comfort in vain. If any man *setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to a minister, or to God to inquire for comfort*; instead of comforting him, God will answer him that cometh, according to the multitude of his idols (c).—Another very great and common cause of the want of comfort is, when grace is not kept in constant and lively exercise. The way of painful duty, is the way of fullest comfort. Peace and comfort, are Christ's great encouragement to faithfulness and obedience; and therefore, tho' our obedience does not merit them, yet they usually rise and fall with our diligence in duty. As prayer must have faith and fervency to procure its success, besides the blood and intercession of christ, so must all other parts of our obedience. If thou growest seldom, and customary, and cold in duty, especially in thy secret prayers to God, and yet findest no abatement in thy joys I cannot but fear thy joys are either carnal or diabolical. Besides, grace is never apparent and sensible to the soul, but while it is in action; therefore want of action must cause want of assurance. And the action of the soul upon such excellent objects naturally bringeth consolation with it. The very act of loving God in Christ is inexpressibly sweet. The soul that

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(c) Ezek. xiv. 3—9



is best furnished with grace, when it is not in action, is like a lute well stringed and tuned, which while it lieth still maketh no more music than a common piece of wood, but when it is handled by a skilful musician, the melody is delightful. Some degree of comfort follows every good action, as heat accompanies fire, and as beams and influence issue from the sun. A man that is cold, should labour till heat be excited; so he that wants assurance, must not stand still, but exercise his graces, till his doubts vanish.—*The want of consolation in the soul is also very commonly owing to bodily melancholy.* It is no more wonder for a conscientious man, under melancholy, to doubt, and fear, and despair, than for a sick man to groan, or a child to cry when it is chastised. Without the *physician* in this case the labours of the *divine* are usually in vain. You may silence, but you cannot comfort them. You may make them confess they have some grace, and yet cannot bring them to the comfortable conclusion. All the good thoughts of their state, which you can possibly help them to, are seldom above a day or two old. They cry out of sin, and the wrath of God, when the chief cause is in their bodily distemper.

Sect. 10. (3) *As for the motives to persuade to the duty of self-examination,* I intreat you to consider the following.—*To be deceived about your title to heaven is very easy.* Many are now in hell, that never suspected any falshood in their hearts, that excelled in worldly wisdom, that lived in the clear light of the gospel, and even preached against the negligence of others.—*To be mistaken in this great point is also very common.* It is the case of most in the world. In



the *old world*, and in *Sodom*, we find none that were in any fear of judgment. Almost all men among us verily look to be saved; yet Christ tells us, *there be few that find the strait gate, and narrow way, which leadeth unto life* (d). And if such multitudes are deceived, should not we search the more diligently, lest we should be deceived as well as they?—*Nothing is more dangerous than to be thus mistaken.* If the godly judge their state worse than it is, the consequences of this mistake will be sorrowful; but the mischief flowing from the mistake of the ungodly is unspeakable. It will exceedingly confirm them in the service of Satan. It will render ineffectual the means that should do them good. It will keep a man from compassionating his own soul. It is a case of the greatest moment, where everlasting salvation or damnation is to be determined. And if you mistake till death, you are undone for ever. Seeing then the danger is so great, what wise man would not follow the search of his heart both night and day, till he were assured of his safety?—*Consider, how small the labour of this duty is, in comparison of that sorrow which followeth its neglect.* You can endure to toil and sweat from year to year, to prevent poverty; and why not spend a little time in self-examination, to prevent eternal misery.—*By neglecting this duty, you can scarce do Satan a greater pleasure, nor yourself a greater injury.* It is the grand design of the devil in all his temptations, to deceive you, and keep you ignorant of your danger, till you feel the everlasting flames; and will you join with him to deceive yourself? If you do this for him, you,

(d) Matt. vii. 14.



you do the greatest part of his work. And hath he deserved so well of you, that you should assist him in such a design as your damnation ——— *The time is nigh when God will search you.* If it be but in this life by affliction, it will make you wish, that you had tried and *judged yourselves*, that you might have escaped the judgment of God. It was a terrible voice to *Adam*, *Where art thou? Hast thou eaten of the tree?* And to *Cain*, *where is thy brother?* Men consider not in their hearts, that *I*, saith the Lord, *remember all their wickedness; now their own doings have beset them about, they are before my face* (e). ——— Consider also, what would be the sweet effects of this self-examination. ——— If thou be upright and godly, it will lead thee straight towards assurance of God's love; if thou be not, though it will trouble thee at the present, yet it will tend to thy happiness, and at length lead thee to the assurance of that happiness. Is it not a desirable thing to know what shall befall us hereafter? especially what shall befall our souls? and what place and state we must be in for ever? And as the very knowledge itself is desirable, how much greater will the comfort be of that certainty of salvation? What sweet thoughts wilt thou have of God? All that greatness and justice, which is the terror of others, will be thy joy. How sweet may be thy thoughts of Christ, and the blood he hath shed, and the benefits he hath procured? How welcome will the word of God be to thee, and *how beautiful the very feet of those that bring it?* How sweet will be the promises, when thou art sure they are thy own? The very threatenings will occasion thy

(e) Hos. vii. 2.



thy comfort, to remember that thou hast escaped them. What boldness and comfort mayest thou then have in prayer, when thou canst say, *our Father*, in full assurance? It will make the Lord's supper a refreshing feast to thy soul. It will multiply the sweetness of every common mercy. How comfortably mayest thou then undergo all afflictions? How will it sweeten thy fore-thoughts of death and judgment, of heaven and hell? How lively will it make thee in the work of the Lord, and how profitable to all around thee? What vigour will it infuse into all thy graces and affections, kindle thy repentance, inflame thy love, quicken thy desires, and confirm thy faith; be a fountain of continual rejoicing, overflow thy heart with thankfulness, raise thee high in the delightful work of praise, help thee to be heavenly-minded, and render thee persevering in all? All these sweet effects of assurance would make thy life a heaven upon earth.

• Sect. 11. Though I am certain these motives have weight of reason in them, yet I am jealous, *reader*, lest you lay aside the book, as if you had done, and never set yourself to the practice of the duty. The case in hand is of the greatest moment, Whether thou shalt everlastingly live in heaven or hell? I here request thee, in behalf of thy soul; nay, I charge thee, in the name of the Lord, that thou defer no longer, but take thy heart to task in good earnest, and think with thyself, 'Is it so easy, so common, 'and so dangerous to be mistaken? Are there so many 'wrong ways? Is the heart so deceitful? Why then 'do I not search into every corner, till I know my 'state? Must I so shortly undergo the trial at the  
' bar



‘bar of Christ? And do I not presently try myself?  
‘what a case were I in, if I should then miscarry?  
‘May I know by a little diligent inquiry now? And  
‘do I stick at the labour?’ But perhaps thou wilt  
say, ‘I know not how to do it.’ In that I am now  
to give thee directions; but alas! it will be in vain,  
if thou art not resolved to practise them. Wilt thou,  
therefore, before thou goest any further, here promise  
before the Lord, to set thyself upon the speedy perfor-  
mance of the duty, according to the directions I shall  
lay down from the word of God. I demand nothing  
unreasonable or impossible. It is but to bestow a  
few hours, to know what shall become of thee for  
ever. If a neighbour, or friend, desire but an  
hour’s time of thee in conversation, or business, or  
any thing in which [thou mayest be of service, surely  
thou wouldst not deny it; how much less shouldst thou  
deny this to thyself in so great an affair? I pray thee  
take from me this request, as if, in the name of  
Christ, I presented it to thee on my knees; and I will  
betake me on my knees to Christ again, to beg that  
he will persuade thy heart to the duty.

Sect. 12. (4) *The directions how to examine thyself are  
such as these:—Empty thy mind of all other cares  
and thoughts, that they may not distract or divide thy  
mind. This work will be enough at once, without  
joining others with it.—Then fall down before God  
in hearty prayer, desiring the assistance of his Spirit,  
to discover to thee the plain truth of thy condition,  
and to enlighten thee in the whole progress of this  
work.—Make choice of the most convenient time and  
place. Let the place be the most private; and the  
time, when you have nothing to interrupt you; and if  
possible*



possible let it be the present time.——*Have in readiness, either in memory or writing, some scriptures, containing the descriptions of the saints, and the gospel-terms of salvation ; and convince thyself thoroughly of their infallible truth.——Proceed then to put the question to thyself.* Let it not be, *whether there be any good in thee at all ? Nor, whether thou hast such or such a degree and measure of grace ? But, whether such or such a saving grace be in thee in sincerity, or not.——If thy heart draw back from the work, force it on.* Lay thy command upon it. Let reason interpose, and use its authority. Yea, lay the command of God upon it, and charge it to obey upon pain of his displeasure. Let conscience also do its office, till thy heart be excited to the work.——*Nor let thy heart trifle away the time, when it should be diligently at the work.* Do as the *Psalmist, my spirit made diligent search.* He that can prevail with his own heart, shall also prevail with God.——*If after all thy pains thou art not resolved, then seek out for help.* Go to one that is godly, experienced, able, and faithful, and tell him thy case, and desire his best advice. Use the judgment of such a one, as that of a physician for thy body ; though this can afford thee no full certainty, yet it may be a great help to stay and direct thee. But don't make it a pretence to put off thy own self-examination. Only use it as one of the last remedies, when thy own endeavours will not serve.——*When thou hast discovered thy true state, pass sentence on thyself accordingly ; either that thou art a true Christian, or that thou art not.* Pass not this sentence rashly, nor with self-flattery, nor from melancholy terrors ; but deliberately, truly, and according to thy



thy conscience convinced by scripture and reason.  
 —Labour to get thy heart affected with its condition,  
 according to the sentence passed on it. If gaceless,  
 think of thy misery. If renewed and sanctified,  
 think what a blessed state the Lord hath brought  
 thee into. Pursue these thoughts, till they have left  
 their impression on thy heart.—Write this sentence,  
 at least in thy memory; ‘At such a time, upon  
 ‘thorough examination, I found my state to be  
 ‘thus, or thus.’ Such a record will be very useful  
 to thee hereafter.—Trust not to this one discovery,  
 so as to try no more: Nor let it hinder thee in the daily  
 search of thy ways: neither be discouraged, if the  
 trial must be often repeated—especially take heed  
 if unregenerate, not to conclude of thy future state by  
 the present. Don’t say, “because I am ungodly, I shall  
 ‘die so; because I am an hypocrite, I shall con-  
 ‘tinue so.’ Don’t despair. Nothing but thy unwill-  
 ingness can keep thee from Christ, though thou hast  
 hitherto abused him, and dissembled with him.

Sect. 13. 5. Now let me add *some marks by which you  
 may try your title to the saints rest.* I will only men-  
 tion these two,—*taking God for thy chief good,*—  
 and *heartily accepting Christ for thy only Saviour and  
 Lord.*

Sect. 14. *Every soul that hath a title to this rest, doth  
 place his chief happiness in God.* This rest consisteth  
 in the full and glorious enjoyment of God. He that  
 maketh not God his chief good, and ultimate end,  
 is in heart a *Pagan* and a vile *Idolater*. Let me  
 ask then, dost thou truly account it thy chief hap-  
 piness to enjoy the Lord in glory, or dost thou not?  
 canst thou say, *the Lord is my portion? Whom have I  
 in heaven but thee? and there is none upon earth that I*



*desire besides thee.* If thou be an heir of rest, it is thus with thee. Tho' the flesh will be pleading for its own delights, and the world will be creeping into thine affections; yet in thy ordinary, settled, prevailing judgment and affections, thou preferrest God before all things in the world. — *Thou makest him the very end of thy desires and endeavors.* The very reason why thou hearest and prayest, and desirest to live on earth, is chiefly this, that thou mayest seek the Lord, and make sure of thy rest. Though thou dost not seek it so zealously as thou shouldst; yet it hath the chief of thy desires, and endeavours, so that nothing else is desired or preferred before it. — *Thou wilt think no labour or suffering too great to obtain it.* And though the flesh may sometime shrink yet thou art resolved and contented to go through all. — *Thy esteem for it will also be so high, and thy affection to it so great, that thou wouldst not exchange thy title to it, and hopes of it, for any worldly good whatsoever.* If God should set before thee an eternity of earthly pleasure on one hand, and the saints rest on the other, and bid thee take thy choice; thou wouldst refuse the world, and chuse this rest. — *But if thou art yet unsanctified, then thou dost in thy heart prefer thy worldly happiness before God;* and tho' thy tongue may say, that God is thy chief good, yet thy heart doth not so esteem him. *For the world is the chief end of thy desires and endeavors* thy very heart is set upon it. Thy greatest care and labour is to maintain thy credit, or fleshly delights. But the life to come hath little of thy care or labour. Thou didst never perceive so much excellency in that  
unseen



unseen glory of another world, as to draw thy heart after it, and set thee a labouring heartily for it. The little pains thou bestowest that way, is but in the second place. God hath but the world's heavings, only that time and labour which thou canst spare from the world, or those few, cold, and careless thoughts, which follow thy constant, earnest, and delightful thoughts of earthly things. Neither wouldst thou do any thing at all for heaven, if thou knewest how to keep the world. But lest thou shouldst be turned into hell, when thou canst keep the world no longer, therefore thou wilt do something. For the same reason *thou thinkest the way of God too strict*, and wilt not be persuaded to the constant labour of walking according to the gospel-rule; and when it comes to the trial, that thou must forsake Christ, or thy worldly happiness, then thou wilt venture heaven rather than earth, and so wilfully deny thy obedience to God. And certainly *if God would but give thee leave to live in health and wealth for ever on earth, thou wouldst think it a better state than rest*. Let them seek for heaven that would, thou wouldst think this thy chief happiness. This is thy case, if thou art yet an unregenerate person, and hast no title to the Saints Rest.

Sect. 15. *And as thou takest God for thy chief good, so thou dost heartily accept of Christ for thy only Saviour and Lord to bring thee to this rest*. The former mark was the sum of the first and great command of the law, *Thou shalt love the Lord thy God with all thy heart*. This second mark is the sum of the command of the gospel, *Believe in the Lord Jesus Christ, and thou shalt be saved*. And the performance of these

two



two is the whole of godliness and Christianity. This mark is but the definition of faith. *Dost thou heartily consent that Christ alone shall be thy Saviour?* and no further trust to thy duties and works, than as means appointed in subordination to him? not looking at them as in the least measure able to satisfy the curse of the law, or as a legal righteousness or any part of it; but content to trust thy salvation on the redemption made by Christ? *Art thou also content to take him for thy only Lord and King,* to govern and guide thee by his laws and Spirit; and to obey him, even when he commandeth the hardest duties, and those which most cross the desires of the flesh? Is it thy sorrow when thou breakest thy resolution herein? And thy joy when thou keepest closest in obedience to him? Wouldst thou not change thy Lord and Master for all the world? Thus it is with every true Christian.—*But if thou be an hypocrite, it is far otherwise.* Thou mayest call Christ thy Lord and thy Saviour; but thou never foundest thyself so lost without him, as to drive thee to seek him, and trust him, and lay thy salvation on him alone. At least thou didst never heartily consent that he should govern thee as thy Lord, nor resign up thy soul and life to be ruled by him, nor take his word for the law of thy thoughts and actions. It is likely thou are content to be saved from hell by Christ when thou diest; but in the mean time he shall command thee no further than will stand with thy credit, or pleasure, or other worldly ends. And if he would give thee leave, thou hadst far rather live after the world and flesh, than after the word and Spirit. And tho' thou mayest now and then have a motion or  
purpose



purpose to the contrary; yet this that I have mentioned is the ordinary desire and choice of thy heart, thou art therefore no true believer in Christ; for tho' thou confests him in words, yet in *works* thou dost deny him, being abominable, and disobedient, and unto every good work reprobate. This is the case of those that shall be shut out of the Saints Rest.

Sect. 16. Observe, *it is the consent of your hearts, or wills, which I especially lay down to be inquired after.* I do not ask, *whether thou be assured of salvation? nor whether thou canst believe that thy sins are pardoned, and that thou art beloved of God in Christ?* These are *no parts of justifying faith*, but *excellent fruits* of it, and they that receive them, are comforted by them; but *perhaps thou mayest never receive them whilst thou livest, and yet be a true heir of rest.* Do not say then, 'I cannot believe that my sins are pardoned; or that I am in God's favour, and therefore I am no true believer.' This is a most mistaken conclusion. The question is, *Whether thou dost heartily accept of Christ, that thou mayest be pardoned, reconciled to God, and so saved.* Dost thou consent that he shall be thy Lord, who hath bought thee, and that he shall bring thee to heaven in his own way? This is justifying, saving faith, and the mark by which thou mayest try thyself. Yet still observe, that all this consent must be hearty and real, not feigned or with reservations. It is not saying, as that dissembling son, *I go, sir: and went not.* If any have more of the government of thee than Christ, thou art not his disciple. I am sure these two *marks* are such as every Christian hath, and none but sincere Christians. O that the Lord would now persuade



persuade thee to the close performance of this self-trial ! That thou mayest not tremble with horror of soul, when the Judge of all the world shall try thee ; but be so able to prove thy title to rest, that the prospect and approach of death and judgment may raise thy spirits, and fill thee with joy !

Sect. 17. On the whole, as ever *Christians* would have comforts that will not deceive them, let them make it the great labour of their lives to grow in grace, to strengthen and advance the interest of Christ in their souls, and to weaken and subdue the interest of the flesh. Deceive not yourselves with a persuasion, that *Christ hath done all, and left you nothing to do.* To overcome the world, the flesh, and the devil ; and in order to that, to stand always armed upon our watch, and valiantly and patiently to fight it out, is of great importance to our assurance and salvation. Indeed it is so great a part of our baptismal vow, that he, who performeth it not, is no more than a nominal Christian. Not to every one that presumptuously believeth, but to him that overcometh, will Christ give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving him that receiveth it : He shall eat of the tree of life, which is in the midst of the paradise of God, and shall not be hurt of the second death. Christ will confess his name before his Father, and before his angels, and make him a pillar in the temple of God, and he shall go no more out ; and will write upon him the name of his God, and the name of the city of his God, which is New Jerusalem, which cometh down out of heaven from his God, and will write upon him his new name. Yea, he will grant  
to



to him to sit with him on his throne, even as he also overcame, and is set down with his Father, on his throne. He that hath an ear, let him hear what the Spirit saith unto the churches (f).

(f) Rev. ii. 7, 11. 17. iii. 5, 12, 21, 22.

## C H A P. IX.

The Duty of the People of God to excite others to seek this Rest.

**SECT. 1.** The author laments that Christians do so little to help others to obtain the Saints Rest; **SECT. 2.** (I) shews the nature of this duty; particularly, **SECT. 3.** (1) in having our hearts affected with the misery of our brethren's souls, **SECT. 4—6.** (2) in taking all opportunities to instruct them in the way of salvation, **SECT. 7.** (3) in promoting their profit by public ordinances: **SECT. 8.** (II) He assigns various reasons why this duty is so much neglected, **SECT. 9.** and answers some objections against it: **SECT. 10—13.** Then (III) urges to the discharge of it, by several considerations, **SECT. 14.** addressed to such as have knowledge, learning, and utterance, **SECT. 15.** those that are acquainted with sinners, **SECT. 16.** Physicians that attend dying men, **SECT. 17.** Persons of wealth and power, **SECT. 18.** ministers, **SECT. 19.** and those that are intrusted with the care of children or servants. **SECT. 20.** The chapter concludes with an earnest request to Christian parents to be faithful to their trust.

SECT. I.



Señ. 1. **H**ATH God set before us such a glorious prize as the Saints Rest, and made us capable of such inconceivable happiness? Why then do not all the children of this kingdom exert themselves more to help others to the enjoyment of it? Alas, how little are poor souls about us beholden to most of us! We see the glory of the kingdom, and they do not: We see the misery of those that are out of it, and they do not: We see them wandering quite out of the way, and know if they hold on, they can never come there; and they themselves discern it not. And yet we will not seriously shew them their danger and error, and help to bring them into the way, that they may live. Alas, how few Christians are there to be found, that set themselves with all their might to save souls! No thanks to us, if heaven be not empty, and if the souls of our brethren perish not forever. Considering how important this duty is, to the glory of God, and the happiness of men, I will shew—*how it is to be performed,——why it is so much neglected——and then offer some considerations to persuade to it.*

Señ. 2. (1). *The duty of exciting and helping others to obtain the Saints Rest* doth not mean that every man should turn a *public preacher*, or that any should go beyond the bounds of their *particular callings*; much less does it consist in promoting a *party-spirit*; and least of all in *speaking against men's faults behind their backs, and be silent before their faces.* This duty is of another nature, and consists in the following things;—*in having our hearts affected with the misery of our brethren's souls,——in taking all opportunities*



*portunities to instruct them in the way of salvation,——  
and in promoting their profit by public ordinances.*

Sect. 3. (1) *Our hearts must be affected with the misery of our brethren's souls. We must be compassionate towards them, and yearn after their recovery and salvation. If we earnestly longed after their conversion, and our hearts were solicitous to do them good, it would set us on work, and God would usually bless it.*

Sect. 4. (2) *We must take all opportunities we possibly can, to instruct them how to attain salvation. If the person be ignorant, labour to make him understand the chief happiness of man; how far he was once possessed of it; the covenant God then made with him; how he broke it; what penalty he incurred; and what misery he brought himself into: Teach him his need of a Redeemer; how Christ did mercifully interpose, and bear the penalty; what the new covenant is; how men are drawn to Christ, and what are the riches and privileges which believers have in him. If he is not moved by these things, then shew him the excellency of the glory he neglects; the extremity and eternity of the torments of the damned; the justice of enduring them for wilfully refusing grace; the certainty, nearness, and terrors of death and judgment; the vanity of all things below; the sinfulness of sin; the preciousness of Christ; the necessity of regeneration, faith, and holiness; and the true nature of them. If after all you find him entertaining false hopes, then urge him to examine his state; shew him the necessity of doing so; help him in it; nor leave him till you have convinced him of his misery and remedy. Shew him how ruin and destructive it is to join Christ and his duties,*  
to



to compose his justifying righteousness. Yet be sure to draw him to the use of all means; such as hearing and reading the word, calling upon God, and associating with the godly: Persuade him to forsake sin, avoid all temptations to sin, especially evil companions, and to wait patiently on God in the use of means, as the way in which God will be found.

Sect. 5. But because the manner of performing this work is of great moment, observe therefore these rules.—*Enter upon it with right intentions.* Aim at the glory of God in the person's salvation. Do it not to get a name, or esteem to thyself, or to bring men to depend upon thee, or to get thee followers, but in obedience to Christ, in imitation of him, and tender love to men's souls. Do not as those, who labour to reform their children or servants from such things as are against their own profit or humour, but never seek to save their souls in the way which God hath appointed.—*Do it speedily.* As you would not have them delay their return, don't you delay to seek their return. While you are purposing to teach and help him, the man goes deeper in debt; wrath is heaping up; sin taking root; custom fastens him; temptations to sin multiply; conscience grows feared; the heart hardened; the devil rules; Christ is shut out; the Spirit is resisted; God is daily dishonoured; his law violated; he is without a servant, and that service from him which he should have; time runs on; death and judgment are at the door; and what if the man die, and drop into hell, while you are purposing to prevent it? If in the case of his bodily distress, you must not say to him, go, and come again, and to-morrow I will give, when thou  
hast



*hast it by thee* (a); how much less may you delay the succour of his soul? That physician is no better than a murderer, who negligently delayeth till his patient be dead or past cure. Lay by excuses then, and all lesser business and *exhort one another daily, while it is called to-day; lest any be hardened through the deceitfulness of sin* (b).—Let your exhortation proceed from compassion and love. To jeer and scoff, to rail and vilify, is not a likely way to reform men, or convert them to God. Go to poor sinners, with tears in your eyes, that they may see you believe them to be miserable, and that you unfeignedly pity their case. Deal with them with earnest humble intreaties. Let them perceive it is the desire of your hearts to do them good; that you have no other end but their everlasting happiness; and that it is your sense of their danger, and your love to their souls that forceth you to speak; even because you *know the terrors of the Lord*, and for fear you should see them in eternal torments. Say to them, ‘Friend, ‘you know I seek no advantage of my own: The ‘method to please you, and keep your friendship, ‘were to sooth you in your way, or let you alone; ‘but love will not suffer me to see you perish, and ‘be silent. I seek nothing at your hands, but that ‘which is necessary to your own happiness. It is ‘yourself that will have the gain and comfort, if ‘you come to Christ.’ If we were thus to go to every ignorant, wicked neighbour, what blessed fruit should we quickly see!—*Do it with all plainness and faithfulness*. Don’t make their sins less than they are, nor encourage them in a false hope. If  
you

(a) Prov. iii. 28.

(b) Heb. iii. 13.



you see the case dangerous, speak plainly ; ‘ Neigh-  
‘ bour, I am afraid God hath not yet renewed your  
‘ soul ; I doubt you are are not yet recovered *from the*  
‘ *power of Satan to God* ; I doubt you have not chosen  
‘ Christ above all, nor unfeignedly taken him for  
‘ your sovereign Lord. If you had, surely you durst  
‘ not so easily disobey him, nor neglect his worship  
‘ in your family, and in public : You could not so  
‘ eagerly follow the world, and talk of nothing but  
‘ the things of the world. If you were *in Christ*,  
you would be *a new creature* ; *old things* would be  
‘ *passed away, and all things* would become new : You  
‘ would have new thoughts, new talk, new com-  
‘ pany, new endeavours, and a new conversation :  
‘ Certainly without these you can never be saved :  
‘ You may think otherwise, and hope better as long  
‘ you will, but your hopes will all deceive you,  
‘ and perish with you.’ Thus must you deal faith-  
fully with men, if ever you intend to do them good.  
It is not in-curing men’s souls as in curing their  
bodies, where they must not know their danger, lest  
it hinder the cure. They are here agents in their  
own cure, and if they know not their misery, they  
will never bewail it, nor know their need of a Sa-  
viour.—*Do it also seriously, zealously, and effectually.*  
Labour to make men know, that heaven and hell  
are not matters to be played with, or passed over  
with a few careless thoughts. ‘ Is it most cer-  
‘ tain, that one of these days thou shalt be in ever-  
‘ lasting joy or torment ; and doth it not awaken  
‘ thee ? Are there so few that find the way of life ?  
‘ So many that go the way of death ? Is it so hard  
‘ to escape ? So easy to miscarry ? And yet do you sit  
till



‘ still and trifle ? What do you mean ? The world is  
‘ passing away : Its pleasures, honours, and profits  
‘ are fading and leaving you : Eternity is a little be-  
‘ fore you : God is just and jealous ; his threatenings  
‘ are true : The great day will be terrible : Time  
‘ runs on : Your life is uncertain : You are far be-  
‘ hind hand : Your case is dangerous : If you die  
‘ to-morrow, how unready are you ! With what ter-  
‘ ror will your souls go out of your bodies ! And do  
‘ you yet loiter ? Consider, God is all this while  
‘ waiting your leisure : His patience beareth : His  
‘ long-suffering forbeareth : His mercy intreateth  
‘ you : Christ offers you his blood and merits : The  
‘ Spirit is persuading : Conscience is accusing : Satan  
‘ waits to have you : This is your time ; Now or  
‘ never. Had you rather burn in hell than repent  
‘ on earth ? have devils your tormentors, than Christ  
‘ your Governor ? Will you renounce your part in  
‘ God and glory, rather than renounce your sins ?  
‘ O friends, what do you think of these things ?  
‘ God hath made you men ; do not renounce your  
‘ reason, where you should chiefly use it.’ Alas, it  
is not a few dull words between jest and earnest, be-  
tween sleep and awake, that will rouse a dead-hearted  
sinner. If a house be on fire, you will not make  
a cold oration on the nature and danger of fire ;  
but will run, and cry, Fire, fire. To tell a man  
of his sins, as softly as *Eli* did his sons ; or reprove  
him, as gently as *Jehoshaphat* did *Ahab*, *Let not the  
king say so*, usually doth as much harm as good.  
Lothness to displease men, makes us undo them.

Señ. 6. Yet lest you run into extremes, I advise you  
to do it with prudence and discretion.—Chuse the  
fittest



*fittest season.* Deal not with men when they are in a passion, or where they will take it for a disgrace. When the earth is soft, the plough will enter. Take a man when he is under affliction, or newly impressed under a sermon. Christian faithfulness requires us, not only to do good when it falls in our way, but to watch for opportunities.—*Suit yourself also to the quality and temper of the person.* You must deal with the *ingenious* more by *argument* than *persuasion*. There is need of *both* to the *ignorant*. The *affections* of the *convinced* should be chiefly excited. The *obstinate* must be *sharply reprov'd*. The *timorous* must be dealt with *tenderly*. Love, and plainness, and seriousness, take with all but words of terror some can scarce bear. Use also the *aptest expressions*. Unseemly language makes the hearers loath the food they should live by; especially if they be men of curious ears, and carnal hearts.—*Let all your reproofs and exhortations be backed with the authority of God.* Let sinners be convinced that you speak not of your own head. Turn them to the very *chapter* and *verse* where their sin is condemned, and their duty commanded. The voice of man is contemptible, but the voice of God is awful and terrible. They may reject your words, that dare not reject the words of the Almighty.—*Be frequent with men in this duty of exhortation.* If we are *always to pray, and not to faint*, because God would have us importunate with himself; the same course, no doubt, will be most prevailing with men. Therefore we are commanded to *exhort one another* (c); and *daily with all long-suffering* (d). The fire is not always brought out of the flint.

(c) Heb. iii. 13.

(d) 2 Tim. iv. 2.



flint at one stroke; nor men's affections kindled at the first exhortation. And if they were, yet if they be not followed, they will soon grow cold again. Follow Sinners with your loving and earnest intreaties, and give them no rest in their sin. This is true charity, the way to save men's Souls, and will afford you comfort upon review.—*Strive to bring all our exhortations to an issue.* If we speak the most convincing words, but all our care is over with our speech, we shall seldom prosper in our labours: but God usually blesses their labours, whose very heart is set upon the conversion of their hearers, and who are therefore inquiring after the success of their work. If you reprove a sin, cease not till the sinner promises you to leave it, and avoid the occasions of it. If you are exhorting to a duty, urge for a promise to set upon it presently. If you would draw men to Christ, leave not till you have made them confess the misery of their present unregenerate state, and the necessity of Christ, and of a change, and have promised you to fall close to the use of means. O that all Christians would take this course with all their neighbours that are enslaved to sin, and strangers to Christ!—Once more, *be sure your example exhort as well as your words.* Let them see you constant in all the duties you persuade them to. Let them see in your lives that superiority to the world, which your lips recommend. Let them see by your constant labours for heaven, that you indeed believe what you would have them believe. A holy and heavenly life, is a continual pain to the consciences of sinners around you, and continually solicits them to change their course.



Sect. 7. (3) Besides the duty of private admonition, you must endeavour to help men to profit by the public ordinances. In order to that,——endeavour to procure for them faithful ministers, where they are wanting. How shall they hear without a preacher (e)? Improve your interest and diligence to this end, till you prevail. Extend your purses to the utmost. How many souls may be saved by the ministry you have procured! It is a higher and nobler charity, than relieving their bodies. What abundance of good might great men do, if they would support in academical education, such youth as they have first carefully chosen for their ingenuity and piety, till they should be fit for the ministry?——*And when a faithful ministry is obtained, help poor souls to receive the fruit of it.* Draw them constantly to attend it. Remind them often what they have heard; and, if it be possible, let them hear it repeated in their families, or elsewhere. Promote their frequent meeting together; besides publicly in the congregation; *not as a separate church, but as part of the church, more diligent than the rest in redeeming time, and helping the souls of each other heaven-ward.*——*Labour also to keep the ordinances and ministry in esteem.* No man will be much wrought on by that which he despiseth. An Apostle says, *We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake* (f).

Sect. 8. (II) Let us now a little inquire, *what may be the causes of the gross neglect of this duty*: that the hinderances being discovered, may the more easily

(e) Rom. x. 14.

(f) 1 Thess. v. 12, 13.



be overcome. — *Our hinderance is, men's own sin and guilt.* They have not themselves been ravished with heavenly delights; how then should they draw others so earnestly to seek them? They have not felt their own lost condition, nor their need of Christ, nor the renewing work of the Spirit; how then can they discover these to others? They are guilty of the sins they should reprove, and this makes them ashamed to reprove. — *Another is, a secret infidelity prevailing in men's hearts.* Did we verily believe, that all the unregenerate and unholy shall be eternally tormented, how could we hold our tongues, or avoid bursting into tears, when we look them in the face? Especially when they are our near and dear friends? Thus doth secret unbelief consume the vigour of each grace and duty. *O Christians,* if you did verily believe, that your ungodly neighbours, wife, husband, or child, should certainly lie for ever in hell, except they be thoroughly changed before death shall snatch them away, would not this make you address them day and night till they were persuaded? Were it not for this cursed unbelief, our own and our neighbours' souls would gain more by us than they do. — *These attempts are also much hindered by our want of charity and compassion for men's souls.* We look on miserable souls, and pass by, as the priest and Levite by the wounded man. What tho' the sinner, wounded by sin, and captivated by Satan, do not desire thy help himself; yet his misery cries aloud. If God had not heard the cry of our miseries, before he heard the cry of our prayers, and been moved by his own pity, before he was moved by our importunity, we might long have continued



tinued the slaves of Satan. You will pray to God for them, to open their eyes, and turn their hearts; and why not endeavour their conversion, if you desire it? And if you do not desire it, why do you ask it? Why do you not pray them to consider and return, as well as pray God to convert and turn them? If you should see your neighbour fallen into a pit, and should pray to God to help him out, but neither put forth your hand to help him, nor once direct him to help himself, would not any man censure you for your cruelty and hypocrisy? It is as true of the soul as the body, *If any man seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?* or what love hath he to his brother's soul!—*We are also hindered by a base, man-pleasing disposition.* We are so desirous to keep in credit and favour with men, that it makes us most unconscionably neglect our known duty. He is a foolish and unfaithful physician, that will let a sick man die for fear of troubling him. If our friends are distracted, we please them in nothing that tends to their hurt. And yet when they are beside themselves in point of salvation, and in their madness posting on to damnation, we will not stop them, for fear of displeasing them. How can we be Christians, that *love the praise of men more than the praise of God?* For if we *seek to please men, we shall not be the servants of Christ.*—*It is common to be hindered by sinful bashfulness.* When we should shame men out of their sins, we are ourselves ashamed of our duties. May not these sinners condemn us, when they blush not to swear, be drunk, or neglect the worship of God; and we blush to tell them.



them of it, and persuade them from it? Bashfulness is unseemly in cases of necessity. It is not a work to be ashamed of, to obey God in persuading men from their sins to Christ. *Reader*, hath not thy conscience told thee of thy duty many a time, and put thee on to speak to poor sinners; and yet thou hast been ashamed to open thy mouth, and so let them alone to sink or swim? O read and tremble, *Who-so-ever shall be ashamed of me, and my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels* (g).—*An idle and impatient spirit hindereth us.* It is an ungrateful work, and sometimes makes men our enemies. Besides, it seldom succeeds at the first, except it be followed on. You must be long teaching the ignorant, and persuading the obstinate. We consider not what patience God used towards us, when we were in our sins. Woe to us, if God had been as impatient with us, as we were with others.—*Another hinderance is, self-seeking. All seek their own, not the things which are Jesus Christ's* (h), and their brethren's.—*With many, pride is a great impediment.* If it were to speak with a great man, and it would not displease him, they would do it. But to go among the poor, and take pains with them in their cottages; where is the person that will do it? Many will rejoice in being instrumental to convert a gentleman; and they have good reason; but overlook the multitude; as if the souls of all were not alike to God. Alas, these men little consider how low Christ stooped to us! Few *rich, and noble, and wise are called.* It is the poor that

R 2

receive

(g) Mark viii. 38.

(h) Phil. ii. 21.



receive the glad tidings of the gospel.—*And with some, their ignorance of the duty hindereth them from performing it.* Either they know it not to be a duty, or at least not to be their duty. If this be thy case, Reader, I am in hope thou art now acquainted with thy duty, and wilt set upon it.

Sect. 9. Don't object to this duty, that *you are unable to manage an exhortation*; but either set those on the work who are more able, or faithfully and humbly use the small ability you have, and tell them, as a weak man may do, what God says in his word.—Decline not the duty, because *it is your superior who needs advice and exhortation.* Order must be dispensed with in cases of necessity. Though it be a husband, a parent, a minister, you must teach him in such a case. If parents are in want, children must relieve them. If a husband be sick, the wife must fill up his place in family affairs. If the rich are reduced to beggary, they must receive charity. If the physician be sick, somebody must look to him. So the meanest servant must admonish his master, and the child his parent, and the wife her husband, and the people their minister; so that it be done when there is real need, and with all possible humility, modesty, and meekness.—Don't say, *this will make us all preachers*; for every good Christian is a teacher, and hath a charge of his neighbour's soul. Every man is a physician, when a regular physician cannot be had, and when the hurt is so small that any man may relieve it; and in the same cases every man must be a teacher.—Don't *despair of success.* Cannot God give it? And must it not be by means?—Don't plead, *it will only be casting pearls before swine.* When  
you



you are in danger to be torn in pieces; Christ would have you forbear; but what is that to you that are in no such danger? As long as they will hear, you have encouragement to speak, and may not cast them off as contemptible swine.—Say not, *it is a friend on whom I much depend, and by telling him his sin and misery, I may lose his love, and be undone.* Is his love more to be valued than his safety? or thy own benefit by him, than the salvation of his soul? or wilt thou connive at his damnation, because he is thy friend? Is that thy best requital of his friendship? Hadst thou rather he should burn in hell for ever, than thou shouldst lose his favour, or the maintenance thou hast from him?

Sect. 10. (III) But that all who fear God may be excited to do their utmost to help others to this blessed Rest, let me intreat you to *consider the following motives.* As for instance.—*Not only nature, but especially grace, disposes the soul to be communicative of good.* Therefore to neglect this work is a sin both against nature and grace. Would you not think him unnatural, that would suffer his children or neighbours to starve in the streets, while he has provision at hand? And is not he more unnatural, that will let them eternally perish, and not open his mouth to save them? An unmerciful, cruel man, is a monster to be abhorred of all. If God had bid you give them all your estates, or lay down your lives, to save them, you would surely have refused, when you will not bestow a little breath to save them. Is not the soul of a husband, or wife, or child, or neighbour, worth a few words? Cruelty to men's bodies is a most damnable sin; but to their souls much  
more



more, as the soul is of greater worth than the body and eternity than time. Little know you what many a soul may now be feeling in hell, who died in their sins, for want of your faithful admonition.

—Consider what Christ did towards the saving of souls. He thought them worth his blood; and shall we not think them worth our breath? Will you not do a little, where Christ hath done so much?—Consider what fit objects of pity ungodly souls are. They are dead in trespasses and sins, have not hearts to feel their miseries, nor to pity themselves. If others do not pity them, they will have no pity; for it is the nature of their disease to make them pitiless to themselves, yea their own most cruel destroyers.—Consider it was once thy own case. It was God's argument to the *Israelites*, to be kind to strangers, because themselves had been *strangers in the land of Egypt*. So should you pity them that are strangers to Christ, and to the hopes and comforts of the saints, because you were once strangers to them yourselves.—Consider your relation to them. It is thy neighbour, thy brother, whom thou art bound to love as thyself. He that loveth not his brother whom he seeth daily, doth not love God whom he never saw. And doth he love his brother, that will see him go to hell, and never hinder him?

SECT. II.—Consider what a load of guilt this neglect lays upon thy own soul. Thou art guilty of the murder and damnation of all those souls whom thou dost thus neglect; and of every sin they now commit; and of all the dishonour done to God thereby; and of all those judgments which their sins bring upon the town or country where they live.—

Consider



*consider what it will be, to look upon your poor friends in eternal flames, and to think that your neglect was a great cause of it. If you should there perish with them it would be no small aggravation of your torments. If you be in heaven, it would sure be a sad thought, were it possible that any sorrow could dwell there, to hear a multitude of poor souls cry out for ever, 'O, if you would but have told me plainly of my sin and danger, and set it home, I might have escaped all this torment, and been now in rest!' What a sad voice will this be!—Consider what a joy it will be in heaven, to meet those there, whom you have been the means to bring thither. To see their faces, and join with them for ever in the praises of God, whom you were the happy instruments of bringing to the knowledge and obedience of Jesus Christ!—consider how many souls you may have drawn into the way of damnation, or hardened in it. We have had, in the days of our ignorance, our companions in sin, whom we inticed, or encouraged. And doth it not become us, to do as much to save men, as we have done to destroy them?—Consider how diligent are all the enemies of these poor souls to draw them to Hell. The devil is tempting them day and night: Their inward lusts are still working for their ruin: The flesh is still pleading for its delights: their old companions are increasing their dislike of holiness. And if no body be diligent in helping them to heaven, what is like to become of them?*

*Sect. 12.—Consider how deep the neglect of this duty will wound, when conscience is awakened. When a man comes to die, conscience will ask him, 'What good hast thou done in thy life-time: the saving*



‘ of souls is the greatest good work ; what hast thou  
‘ done towards it ? how many hast thou dealt faith-  
‘ fully with ? I have oft observed, that the consci-  
ences of dying men very much wound them for this  
omission. For my own part, when I have been near  
death, my conscience hath accused me more for this  
than for any sin ; It would bring every ignorant profane  
neighbour to my remembrance, to whom I never  
made known their danger : It would tell me, ‘ Thou  
‘ shouldst have gone to them in private, and told  
them plainly of their desperate danger, though it  
‘ had been when thou shouldst have eaten or slept,  
if thou, hadst no other time.’ Conscience would  
remind me, how at such, or such a time, I was in  
company with the ignorant, or was riding by the  
way with a wilful sinner, and had a fit opportunity  
to have dealt with him, but did not ; or at least did  
it to little purpose. The Lord grant I may better  
obey conscience while I have time, that it may have  
less to accuse me of at death ! — *Consider what a  
seasonable time you now have for this work.* There  
are times in which it is not safe to speak ; it may  
cost you your liberties of your lives. Besides, your  
neighbours will shortly die, and so will you. Speak  
to them therefore while you may. — *Consider tho’  
this is a work of greatest charity, yet every one of you  
may perform it.* The poorest, as well as the rich  
Every one hath a tongue to speak to a sinner. —  
once more, *consider the happy consequences of this work  
where it is unfaithfully done.* You may be instrumental  
of saving souls, for which Christ came down and  
died, and in which the angels of God rejoice. Such  
souls will bless you here and hereafter. God will  
have



have much glory by it. The church will be multiplied and edified by it. Your own souls will enjoy more improvement and vigour in a divine life, more peace of conscience, more rejoicing in spirit. Of all the personal mercies that I ever received, next to the love of God in Christ to my own soul, I must most joyfully bless him for the plentiful success of my endeavours upon others. O what fruits then might I have seen, if I had been more faithful! I know we need to be very jealous of our deceitful hearts in this point, lest our rejoicing should come from our pride. Naturally we would have the praise of every good work ascribed to ourselves: Yet to imitate our Father in goodness and mercy, and to rejoice in the degree of them we attain to, is the duty of every child of God. I therefore tell you my own experience, to persuade you, that if you did but know what a joyful thing it is, you would follow it night and day through the greatest discouragements.

Sect. 13. Up then, *every man* that hath a tongue, and is a *servant of Christ*, and do something of your Master's work. Why hath he given you a tongue, but to speak in his service? And how can you serve him more eminently, than in saving souls? He that will pronounce you blessed at the last day, and invite you to the *kingdom prepared for you*, because you *fed him, and cloathed him, and visited him*, in his poor members, will surely pronounce you blessed for so great a work as bringing souls to his kingdom. He that saith, *the poor you have always with you*, hath left the ungodly always with you, that you might still have matter to exercise your charity upon.



upon. If you have the hearts of *Christians*, or of *men*, let them yearn towards your ignorant, ungodly neighbours. Say, as the *Lepers of Samaria*, *We do not well; this day is a day of good tidings, and we hold our peace.* Hath God had so much mercy on you, and will you have no mercy on your poor neighbours? — But as this duty belongs to all Christians, so especially to some, according as God hath called them to it, or qualified them for it. To them therefore I will *more particularly address the exhortation.*

Sect. 14. *God especially expects this duty at your hands, to whom he hath given more learning and knowledge, and endued with better utterance, than your neighbours.* The strong are made to help the weak; and those that see must direct the blind. God looketh for this faithful improvement of your parts and gifts, which if you neglect, it were better you had never received them; for they will but aggravate your condemnation, and be as useless to your own salvation, as they were to others.

Sect. 15. *All those that are particularly acquainted with some ungodly men, and that have peculiar interest in them, God looks for this duty at your hands.* Christ himself did eat and drink with *publicans* and *sinners*; but it was only to be their *physician*, and not their *companion*. Who knows but God gave you interest in them to this end, that you might be the means of their recovery? They that will not regard the words of a stranger, may regard a brother, or sister, or husband, or wife, or near friend: Besides that the bond of friendship engageth you to more kindness and compassion than ordinary.

Sect. 16.



Sect. 16. *Physicians, that are much about dying men, should in a special manner make conscience of this duty.* It is their peculiar advantage, that they are *at hand*; that they are with men *in sickness and dangers*, when the ear is more open, and the heart less stubborn than in time of health; and that men look upon their *physician* as a person *in whose hands is their life*; or at least, who may do much to save them; and therefore they will the more regard his advice. You that are of this *honourable profession*, don't think this a work beside your calling, as if it belonged to none but *ministers*; except you think it beside your calling to be compassionate, or to be *Christians*. O help therefore to fit your patients for heaven! And whether you see they are for life or death, teach them both how to live and die, and give them some *physick* for their souls, as you do for their bodies. Blessed be God, that very many of the chief physicians of this age, have, by their eminent piety, vindicated their profession from the common imputation of atheism and profaneness!

Sect. 17. *Men of wealth and authority, and that have many dependants, have excellent advantages for this duty.* O what a world of good might lords and gentlemen do, if they had but hearts to improve their influence over others! Have you not all your honour and riches from God? Doth not Christ say, *unto whomsoever much is given, of him much shall be required*? If you speak to your dependants for God and their souls, you may be regarded, when even a minister shall be despised. As you value the honour of God, your own comfort, and the salvation of souls, improve your influence over your tenants and  
neigh-



neighbours; visit their houses; see whether they worship God in their families: and take all opportunities to press them to their duty. Despise them not. Remember God is no respecter of persons. Let men see that you excel others in piety, compassion, and diligence in God's work, as you do in the riches and honours of the world. I confess you will by this means be singular, but then you will be singular in glory; for few of the *mighty and noble* are called.

Seet. 18. *As for the ministers of the gospel, it is the very work of their calling to help others to heaven.* —Be sure to *make it the main end of your studies and preaching.* He is the able, skilful minister, that is best skilled in the art of instructing, convincing, persuading, and consequently of winning souls; and that is the best sermon that is best in these. When you seek not God, but yourselves, God will make you the most contemptible of men. It is true of your reputation, what Christ says of your life, *He that loveth it, shall lose it.* Let the vigour of your persuasions shew, that you are sensible on how weighty a business you are sent. Preach with that seriousness and fervour, as men that believe their own doctrine, and that know their hearers must be prevailed with, or be damned. —*Think not that all your work is in your studies and pulpit.* You are *shepherds*, and must know every sheep, and what is their disease, and mark their strayings, and help to cure them and fetch them home. Learn of *Paul*, not only *to teach your people publicly*, but *from house to house.* Enquire how they grow in knowledge and holiness, and on what grounds they build their hopes of salvation, and whether



whether they walk uprightly, and perform the duties of their several relations. See whether they worship God in their families, and teach them how to do it. Be familiar with them, that you may maintain your interest in them, and improve it all for God. Know of them how they profit by public teaching. If any too little *favour the things of the Spirit*, let them be pitied, but not neglected. If any *walk disorderly* recover them with diligence and patience. If they be ignorant, it may be your fault, as much as theirs. Be not asleep while the wolf is waking.——*deal not slightly with any*. Some will not tell their people plainly of their sins, because they are great men; and some because they are godly; as if none but the poor and the wicked should be dealt plainly with.—— Yet *labour to be skilful and discreet*, that the *manner* may answer to the excellency of the *matter*. Every reasonable soul hath both *Judgment* and *Affection*; and every rational, spiritual sermon, must have both. Study and pray, and pray and study, till you are become *workmen that need not be ashamed, rightly dividing the word of truth*; that your people may not be ashamed, nor weary in hearing you.——*Let your conversation be teaching, as well as your doctrine*. Be as forward in a holy and heavenly life as you are in pressing others to it. Let your discourse be edifying and spiritual. Suffer any thing, rather than the gospel and men's souls should suffer. Let men see that you use not the ministry only for a trade to live by; but that your hearts are set upon the welfare of souls. Whatsoever meekness, humility, condescension, or self-denial you teach them from the gospel, teach it them also by your undissembled example.



example.—*Study and strive after unity and peace.* If ever you would promote the kingdom of Christ, and your people's salvation, do it in a way of peace and love. It is as hard a thing to maintain in your people a sound understanding, a tender conscience, a lively, gracious, heavenly frame of spirit, and an upright life, amidst contention, as to keep your candle lighted in the greatest storms. *Blessed is that servant, whom his Lord, when he cometh, shall find so doing.*

Sect. 19. *All you whom God hath intrusted with the care of children or servants, I would also persuade to this great work of helping others to the heavenly rest. —Consider, what plain and pressing commands of God require this at your hands. These words thou shalt teach diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up (i). Train up a child in the way he should go; and when he is old, he will not depart from it (k). Bring up your children in the nurture and admonition of the Lord (l). Joshua resolved, that he and his house would serve the Lord (m). And God himself says of Abraham, I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord (n). Consider, it is a duty you owe your children in point of justice. From you they received the defilement and misery of their natures; and therefore you owe them all possible help for their recovery. —Consider, how near your children are to you. They are parts of yourselves.*

(i) Deut. vi. 6, 7. (k) Prov. xxii. 6. (l) Ephes. vi. 4.

(m) Josh. xxiv. 15.

(n) Gen. xviii. 19.



selves. If they prosper when you are dead, you take it as if you lived and prospered in them; and should you not be of the same mind for their everlasting rest?—*Otherwise you will be witnesses against your own souls.* Your care, and pains, and cost for their bodies, will condemn you for your neglect of their precious souls.—*Yea, all the brute creatures may condemn you.* Which of them is not tender of their young?—*Consider, God hath made your children your charge, and your servants too.* Every one will confess they are the minister's charge. And have not you a greater charge of your own families, than any minister can have of them? Doubtless at your hands God will require the blood of their souls. It is the greatest charge you were ever intrusted with; and woe to you, if you suffer them to be ignorant or wicked for want of your instruction or correction.—*Consider, what work there is for you in their dispositions and lives.* There is not one sin, but thousands. They are hereditary diseases bred in their natures. The things you must teach them are contrary to the interest and desires of their flesh. May the Lord make you sensible what a work and charge lieth upon you!—*Consider, what sorrows you prepare for yourselves by the neglect of your children.* If they prove thorns in your eyes, they are of your own planting. If you should repent and be saved, is it nothing to think of their damnation; and yourselves the occasions of it? But if you die in your sins, how will they cry out against you in hell! 'All this was long of you; 'you should have taught us better, and did not; 'you should have restrained us from sin, and corrected us, but did not.' What an addition will  
such



such out-cries be to your misery?—On the other side, *think what a comfort you may have, if you be faithful in this duty.* If you should not succeed, you have freed your own souls, and have peace in your own consciences. If you do, the comfort is inexpressible, in their love and obedience, their supplying your wants, and delighting you in all your remaining path to glory. Yea, all your family may fare the better for one pious child or servant. But the greatest joy will be, when you shall say, *Lord here am I, and the children thou hast given me;* and shall joyfully live with them for ever.—*Consider how much the welfare of church and state depends on this duty.* Good laws will not reform us, if reformation begin not at home. This is the cause of all our miseries in church and state, even the want of a holy education of children.—*I also intreat parents to consider, what excellent advantages they have for saving their children.* They are with you while they are tender and flexible. You have a twig to bend, not an oak. None in the world have such interest in their affections as you have. You have also the greatest authority over them. Their whole dependance is upon you for a maintenance. You best know their temper and inclinations. And you are ever with them, and can never want opportunities: Especially you *mothers*, remember this, who are more with your children while young, than their fathers. What pains are you at for their bodies? What do you suffer to bring them into the world? And will you not beat as much pains for the saving of their souls? Your affections are tender; and will it not move you to think of their perishing for ever?

I be-



I beseech you, for the sake of the children of your bowels, teach them, admonish them, watch over them, and give them no rest, till you have brought them to Christ.

Se<sup>c</sup>t. 20. *I shall conclude with this earnest request to all Christian parents that read these lines ; that they would have compassion on the souls of their poor children, and be faithful to the great trust that God hath put on them.* If you cannot do what you would for them, yet do what you can. Both church and state, city and country, groan under the neglect of this weighty duty. Your children know not God, nor his laws, but *take his name in vain*, and slight his worship, and you neither instruct, nor correct them ; and therefore God corrects both them and you. You are so tender of them, that God is the less tender both of them and you. Wonder not if God make you smart for your children's sins ; for you are guilty of all they commit, by your neglect of your duty to reform them. Will you resolve therefore to set upon this duty, and neglect it no longer ? Remember *Eli*. Your children are like *Moses* in the bulrushes, ready to perish if they have not help. As ever you would not be charged before God as murderers of their souls, nor have them cry out against you in everlasting fire, see that you teach them how to escape it, and bring them up in holiness, and the fear of God. I charge every one of you, upon your allegiance to God, as you will very shortly answer the contrary at your peril, that you will neither refuse nor neglect this most necessary duty. If you are not willing to do it, now you know it to be so great a duty, you are rebels, and no true subjects of Jesus Christ. If  
you



you are willing, but know not how, I will add a few words of direction to help you. *Lead them, by your own examples, to prayer, reading, and other religious duties. Inform their understandings. Store their memories. Rectify their wills. Quicken their affections. Keep tender their consciences. Restrain their tongues, and teach them gracious speech. Reform and watch over their outward conversation. To these ends, get them Bibles and pious books, and see that they read them. Examine them often what they learn: Especially spend the Lord's day in this work, and suffer them not to spend it in sports or idleness. Shew them the meaning of what they read or learn. Keep them out of evil company, and acquaint them with the godly. And fail not to make them learn their catechism. Especially shew them the necessity, excellency, and pleasure of serving God; and labour to fix all upon their hearts.*



## C H A P. X.

*The Saints Rest is not to be expected on Earth.*

*Sect. 1. In order to shew the sin and folly of expecting rest here, Sect. 2. (I) the reasonableness of present afflictions is considered, Sect. 3. (1) that they are the way to rest, Sect. 4. (2) keep us from mistaking our rest, Sect. 5. (3) from losing our way to it, Sect. 6. (4) quicken our pace towards it, Sect. 7. (5) chiefly incommode our flesh, Sect. 8, 9. and (6) under them the sweetest foretastes of rest are often enjoyed. Sect. 10. (II) How unreasonable to rest in present enjoyments: Sect. 11. (1) that 'tis idolatry; Sect. 12. (2) that it contradicts God's end in giving them; Sect. 13. (3) is the way to have them refused, withdrawn, or imbittered; Sect. 14. (4) that to be suffered to take up our rest here is the greatest curse; Sect. 15. (5) that 'tis seeking rest where it is not; Sect. 16. (6) that the creatures, without God, would aggravate our misery; Sect. 17. (7) and all this is confirmed by experience. Sect. 18. The author laments that this is nevertheless a most common sin. Sect. 19—23. (III) How unreasonable our unwillingness to die, and possess the Saints rest is, largely considered. Sect. 24. The author apologizes for saying so much on this last head.*

*Sect. 1. WE are not yet come to our resting place. Doth it remain? How great then is our sin and folly to seek and expect it here? Where shall we find the Christian that deserves not this reproof? We would all have continual prosperity, because it is easy and pleasing to the flesh; but we consider not*  
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the unreasonableness of such desires. And when we enjoy convenient houses, goods, lands, and revenues; or the necessary means God hath appointed for our spiritual good; we seek rest in these enjoyments. Whether we are in an afflicted, or prosperous state, it is as apparent, we exceedingly make the creature our rest. Do we not desire creature-enjoyments more violently, when we want them, than we desire God himself? Do we not delight more in the possession of them, than in the enjoyment of God? And if we lose them, doth it not trouble us more than our loss of God? Is it not enough, that they are refreshing helps in our way to heaven, but they must also be made our heaven itself? *Christian reader,* I would as willingly make thee sensible of this sin, as of any sin in the world, if I could tell how to do it; for the Lord's greatest quarrel with us is in this point. In order to this, I most earnestly beseech thee to consider,——*the reasonableness of present afflictions,*——and *the unreasonableness of resting in present enjoyments;*——as also of our unwillingness to die, that we may possess eternal rest.

Sect. 2. (1) To shew *the reasonableness of present afflictions,* consider,——they are *the way to rest;*——they keep us from mistaking our rest,——and from losing our way to it;——they quicken our pace towards it;——they chiefly incommode our flesh:——and under them God's people have often the sweetest foretastes of their rest.

Sect. 3. (1) Consider that labour and trouble are the common way to rest, both in the course of nature and grace. Can there possibly be rest without weariness? Do you not travel and toil first, and rest after?

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The day for labour is first, and then follows the night for rest. Why should we desire the course of grace to be perverted any more than the course of nature? It is an established decree, *that we must through much tribulation enter into the kingdom of God* (a). And *that if we suffer, we shall also reign with Christ* (b). And what are we that God's statutes should be reversed for our pleasure?

Sect. 4. (2) *Afflictions are exceeding useful to us, to keep us from mistaking our rest.* A Christian's motion towards heaven is voluntary, and not constrained. Those means therefore are most profitable, which help his understanding and will. The most dangerous mistake of our souls is, to take the creature for God, and earth for heaven. What warm, affectionate, eager thoughts have we of the world, till afflictions cool and moderate them? Afflictions speak convincingly, and will be heard when preachers cannot. Many a poor Christian is sometimes bending his thoughts to wealth, or flesh-pleasing, or applause; and so loses his relish of Christ, and the joy above; till God break in upon his riches, or children, or conscience, or health, and break down his mountain which he thought so strong: And then, when he lieth in *Manasseh's* fetters, or is fastened to his bed with pining sickness, the world is nothing, and heaven is something. If our dear Lord did not put these thorns under our head, we should sleep out our lives, and lose our glory.

Sect. 5. (3) *Afflictions are also God's most effectual means to keep us from losing our way to our rest.* Without this hedge of thorns, on the right hand and left,  
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(a) Acts xiv. 22.

(b) 2 Tim. ii. 12.



we should hardly keep the way to heaven. If there be but one gap open, how ready are we to find it, and turn out at it? When we grow wanton, or worldly, or proud, how doth sickness, or other affliction, reduce us? Every *Christian*, as well as *Luther*, may call affliction one of his best schoolmasters; and with *David* may say, *Before I was afflicted, I went astray; but now have I kept thy word* (c). Many thousand recovered sinners may cry, 'O healthful sickness! O comfortable sorrows! O gainful losses! O enriching poverty! O blessed day that ever I was afflicted!' Not only the *green pastures* and *still waters*, but *the rod and staff*, they comfort us. Though the word and Spirit do the main work, yet suffering so unbolts the door of the heart, that the word hath easier entrance.

Señ. 6. (4) *Afflictions likewise serve to quicken our pace in the way to our rest.* It were well, if mere love would prevail with us, and that we were rather drawn to heaven, than driven. But seeing our hearts are so bad, that mercy will not do it; it is better be put on with the sharpest scourge, than loiter like *the foolish virgins*, till *the door is shut*. O what difference is there, betwixt our prayers in health, and in sickness; betwixt our repentings in prosperity and adversity! Alas! if we did not sometime feel the spur, what a slow pace would most of us hold towards heaven? Since our vile natures require it, why should we be unwilling that God should do us good by sharp means? Judge, *Christian*, whether thou dost not go more watchfully and speedily

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in the way to heaven, in thy sufferings, than in thy more pleasing and prosperous state.

Sect. 7. (5) *Consider further, it is but the flesh that is chiefly troubled and grieved by affliction.* In most of our sufferings the soul is free, unless we ourselves wilfully afflict it. ‘Why then, O my soul, dost thou side with this flesh, and complain, as it complaineth? It should be thy work to *keep it under, and bring it into subjection*; and if God do it for thee, shouldst thou be discontented? Hath not the pleasing of it been the cause of almost all thy spiritual sorrows? Why then may not the displeasing of it further thy joys? Must not *Paul and Silas sing*, because *their feet are in the stocks*? Their Spirits, were not imprisoned. Ah, unworthy soul! is this thy thanks to God for preferring thee so far before thy body? When it is rotting in the grave, thou shalt be a companion of the perfected spirits of the just. In the mean time, hast thou not consolation which the flesh knows not of? Murmur not then at God’s dealings with thy body; if it were for want of love to thee, he would not have dealt so by all his saints. Never expect thy flesh should truly expound the meaning of the rod. It will call love, hatred; and say, God is destroying, when he is saving. It is the suffering party, and therefore not fit to be the judge.’ Could we once believe God, and judge of his dealings by his word, and by their usefulness to our souls, and reference to our rest, and could we stop our ears against all the clamours of the flesh, then we should have a truer judgment of our afflictions.

Sect. 8.

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Sect. 8. (6) Once more *consider*, God seldom gives his people so sweet a foretaste of their future rest as in their deep afflictions. He keeps his most precious cordials for the time of our greatest faintings and dangers. He gives them, when he knows they are needed, and will be valued; and when he is sure to be thanked for them, and his people rejoiced by them. Especially when our sufferings are more directly for his cause, then he seldom fails to sweeten the bitter cup. The *martyrs* have possessed the highest joys. When did Christ preach such comforts to his disciples, as when *their hearts were sorrowful* at his departure? When did he appear among them, and say, *Peace be unto you*, but when they were shut up for fear of the *Jews*? When did *Stephen* see heaven opened, but when he was giving up his life for the testimony of Jesus? Is not that our best state, wherein we have most of God? Why else do we desire, to come to heaven? If we look for a heaven of fleshly delights, we shall find ourselves mistaken. Conclude then, that affliction is not so bad a state for a saint in his way to rest. Are we wiser than God? Doth he not know what is good for us as well as we? Or is he not as careful of our good, as we of our own? Woe to us, if he were not much more so! and if he did not love us better, than we love either him, or ourselves!

Sect. 9. Say not, 'I could bear any other affliction but this.' If God had afflicted thee where thou canst bear it, thy idol would neither have been discovered, nor removed. Neither say, 'If God would deliver me out of it, I could be content to bear it.' Is it nothing that he hath promised, it *shall work*



work for thy good? Is it not enough that thou art sure to be delivered at death? Nor let it be said, 'If my affliction did not disable me for duty, I could bear it.' It doth not disable thee for that duty which tendeth to thy own personal benefit, but is the greatest quickening help thou canst expect. As for thy duty to others, it is not thy duty when God disables thee. Perhaps thou wilt say, 'The godly are my afflictions; if it were ungodly men, I could easily bear it.' Whoever is the instrument, the affliction is from God, and the deserving cause thyself; and is it not better to look more to God and thyself? Didst thou not know that the best men are still sinful in part? Don't plead, 'If I had but that consolation, which you say God reserveth for suffering times, I should suffer more contentedly; but I do not perceive any such thing.' The more you suffer for righteousness sake, the more of this blessing you may expect; and the more you suffer for your own evil doing, the longer it will be before that sweetness comes. Are not the comforts you desire, neglected or resisted? Have your afflictions wrought kindly with you, and fitted you for comfort? It is not mere suffering that prepares you for comfort, but the success and fruit of sufferings upon your hearts.

Sect. 10. (II) To shew the unreasonableness of resting in present enjoyments, consider,——it is idolizing them;——it contradicts God's end in giving them;——it is the way to have them refused, withdrawn, or imbittered;——to be suffered to take up our rest here, is the greatest curse;——it is seeking rest where it is not to be found;——the creatures, without God, would aggravate our misery;



*misery; and to confirm all this, we may consult our own and others' experience.*

Sect. 11. (1) *It is gross idolatry to make any creature, or means, our rest. To be the rest of the soul, is God's own prerogative. As it is apparent idolatry to place our rest in riches, or honours; so it is but a more refined idolatry to take up our rest in excellent means of grace. How ill must our dear Lord take it, when we gave him cause to complain, as he did of our fellow-idolaters, My people have been lost she p, they have forgotten their resting place (d)? And to say, 'My people can find rest in any thing. ' rather than in me. They can delight in one another, but not in me. They can rejoice in my ' creatures and ordinances but not in me. Yea, ' in their very labours and duties they seek for rest, ' but not in me. They had rather be any where, ' than be with me. Are these their Gods? Have ' these redeemed them? Will these be better to them, ' than I have been, or than I would be?' If yourselves have a wife, a husband, a son, that had rather be any where than in your company, and be never so merry as when furthest from you, would you not take it ill? So must our God needs do.*

Sect. 12. (2) *You contradict the end of God in giving these enjoyments. He gave them to help thee to him; and dost thou take up with them in his stead? He gave them to be refreshments in thy journey, and wouldst thou dwell in thy inn, and go no further? It may be said of all our comforts and ordinances, as it is said of the Israelites, The ark of the covenant of the Lord went before them, to search out a resting place*

(d) Jer. 1. 6.



place for them (e). So do all God's mercies here. They are not that rest: as John professed he was not the Christ; but they are voices crying in this wilderness, to bid us prepare for the kingdom of God, our true rest, is at hand. Therefore to rest here, were to turn all mercies contrary to their own ends, and to our own advantages, and to destroy ourselves with that which should help us.

Sect. 13: (3) *It is the way to cause God, either to deny the mercies we ask, or take from us those we enjoy, or at least to imbitter them to us.* God is no where so jealous as here. If you had a servant, whom your wife loved better than yourself, would you not take it ill of such a wife, and rid your house of such a servant? So, if the Lord see you begin to fettle in the world, and say, 'Here I will rest;' no wonder if he soon in his jealousy unsettle you. If he love you, no wonder if he take that from you, with which he sees you are destroying yourselves. It hath long been my observation of many, that when they have attempted great works, and have just finished them; or have aimed at great things in the world, and have just obtained them; or have lived in much trouble, and have just overcome it; and begin to look on their condition with content, and rest in it; they are then usually near to death or ruin. When a man is once at this language, *Soul, take thy ease;* the next news usually is, *Thou fool, this night, or this month, or this year, thy soul shall be required; and then whose shall these things be?* What house is there, where this fool dwelleth not? Let you and I consider, whether it  
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(e) Numb. x. 33.



be not our own ease. Many a servant of God hath been destroyed from the earth, by being over-valued, and over-loved. I am persuaded, our discontents and murmurings are not so provoking to God, nor so destructive to the sinner, as our too sweet enjoying, and resting in, a pleasing state. If God hath crossed you in wife, children, goods, friends, either by taking them away, or the comfort of them; try whether this be not the cause: For wheresoever your desires stop, and you say, 'Now I am well;' that condition you make your God, and engage the jealousy of God against it. Whether you be friends to God or enemies, you can never expect that God should suffer you quietly to enjoy your idols.

Sect. 14. (4) *Should God suffer you to take up your rest here, it is one of the greatest curses that could befall you.* It were better never to have a day of ease in the world: for then weariness might make you seek after the true rest. But if you are suffered to sit down and rest here, a restless wretch you will be thro' all eternity. To have their portion in this life, is the lot of the most miserable perishing sinners. Doth it become *Christians* then to expect so much here? Our rest is our heaven; and where we take our rest, there we make our heaven. And wouldst thou have but such a heaven as this?

Sect. 15. (5) *It is seeking rest where it is not to be found.* Your labour will be lost, and, if you proceed, your soul's eternal rest too. *Our rest is only in the full obtaining of our ultimate end.* But that is not to be expected in this life; neither is rest therefore to be expected here. Is God to be enjoyed in the best church here, as he is in heaven? How little



of God the saints enjoy under the best means let their own complainings testify. Poor comforters are the best ordinances, without God. Should a traveller take up his rest in the way? No, because his home is his journey's end. When you have all that creatures and means can afford, have you that which you believed, prayed, suffered for? I think you dare not say so. We are like little children strayed from home, and God is now fetching us home, and we are ready to turn into any house, stay and play with every thing in our way, and sit down on every green bank, and much ado there is to get us home.—*We are also in the midst of our labours and dangers*; and is there any resting here? What painful work doth lie upon our hands? Look to our brethren, to our souls, and to God; and what a deal of work, in respect of each of these, doth lie before us! And can we rest in the midst of all our labours? Indeed we may rest on earth, as *the ark* is said to have *rested in the midst of Jordan*; a short and small rest. Or as *Abraham* desired the *angels to turn in, and rest themselves* in his tent, where they would have been loth to have taken up their dwelling. Should *Israel* have fixed their rest in the wilderness, among serpents, and enemies, and weariness, and famine? Should *Noah* have made the *ark* his home, and have been loth to come forth when *the waters were assuaged*? Should the mariner chuse his dwelling on the sea, and settle his rest in the midst of rocks, and sands, and raging tempests? Should a soldier rest in the thickest of his enemies? And are not *Christians* such travellers, such mariners, such soldiers! Have you not fears within, and troubles without



without? Are we not in continual dangers? We cannot eat, drink, sleep, labour, pray, hear, converse, but in the midst of snares; and shall we sit down and rest here? O *Christian*, follow thy work, look to thy dangers, and hold on to the end, win the field, and come off the ground, before thou think of a settled rest. Whenever thou talkest of rest on earth, it is like *Peter on the mount*, thou knowest not *what thou sayest*. If, instead of telling the converted thief, *This day shalt thou be with me in paradise*; Christ had said, he should rest there on the cross; would he not have took it for a derision? Methinks it should be ill resting in the midst of sickness and pains, persecutions and distresses. But if nothing else will convince us, yet sure the remainders of sin, which do so easily beset us, should quickly satisfy a believer, that here is not his rest. I say therefore to every one that thinketh of rest on earth, *Arise ye, and depart, for this is not your rest, because it is polluted* (f).—*These things cannot in their nature be a true Christian's rest*. They are too poor to make us rich; too low, to raise us to happiness; too empty, to fill our souls; and of too short continuance to be our eternal content. If prosperity, or whatsoever we here desire, be too base to make gods of, they are too base to be our rest.—*The soul's rest must be sufficient to afford it perpetual satisfaction*. But the content which creatures afford waxes old, and abates after a short enjoyment. If God should rain down *ange's food*, we should soon *loathe the manna*. If novelty support not, our delights on earth grow dull. All creatures are to us, as the flowers to the bee;

(f) Micah ii. 10.



bee; there is but little honey on any one, and therefore there must be a superficial taste, and so to the next.—*The more the creature is known, the less it satisfieth.* Those only are taken with it, who see no further than its outward beauty, without discerning its inward vanity. When we thoroughly know the condition of other men, and have discovered the evil as well as the good, and the defects as well as the perfections, we then cease our admiration.

Sect. 16. (6) *To have creatures and means without God is an aggravation of our misery.* If God should say, ‘Take my creatures, my word, my servants, my ordinances, but not myself;’ would you take this for happiness? If you had the word of God, and not *the Word*, which is God; or the bread of the Lord, and not the Lord, which is *the true bread*; or could cry with the Jews, *the temple of the Lord*, and had not the Lord of the temple; this were a poor happiness. Was Capernaum the more happy, or the more miserable, for *seeing the mighty works which they had seen, and hearing the words of Christ which they did hear*? Surely that which aggravates our sin and misery, cannot be our rest.

Sect. 17. (7) *To confirm all this, let us consult our own and others’ experience.*—Millions have made trial; but did any ever find a sufficient rest for his soul on earth? Delights I deny not but they have found, but rest and satisfaction they never found. And shall we think to find that which never man could find before us? *Ahab’s kingdom* is nothing to him, without *Naboth’s vineyard*; and did that satisfy him when he obtained it? Were you like *Noah’s dove*, to look through the earth for a resting place, you would re-  
turn



turn, confessing, that you can find none. Go, ask *honour*, is there rest here? You may as well rest on the top of tempestuous mountains, or in *Ætna's* flames. Ask *riches*, is there rest here? Even such as is in the bed of thorns. If you inquire for rest of *worldly pleasure*; it is such as the fish hath in swallowing the bait; when the pleasure is sweetest, death is nearest. Go to *learning*, and even to *divine ordinances*, and inquire whether there your souls may rest? You might indeed receive from these an olive-branch of hope, as they are means to your rest, and have relation to eternity; but in regard of any satisfaction in themselves, you would remain as restless as ever. How well might all these answer us, as *Jacob* did *Rachel*, *Am I in God's stead*, that you come to me for soul-rest? Not all the states of men in the world; neither court nor country, towns nor cities, shops nor fields, treasuries, libraries, solitude, society, studies, nor pulpits, can afford any such thing as this rest. If you could inquire of the *dead* of all generations, or of the *living* through all dominions, they would all tell you, 'Here is no rest.'—Or if other men's experiences move you not, take a view of your own. Can you remember the state that did fully satisfy you? or if you could, will it prove lasting? I believe we may all say of our earthly rest, as *Paul* of our hope, *If it were in this life only, we are of all men most miserable.*

Sect. 18. If then either scripture, or reason, or the experience of ourselves, and all the world, will satisfy us, we may see there is no resting here. And yet how guilty are the generality of us of this sin? How many halts and stops do we make, before we  
will



will make the Lord our rest? How must God even drive us, and fire us out of every condition, lest we should sit down and rest there? If he give us prosperity, riches, or honour, we do in our hearts dance before them, as the *Israelites* before their calf, and say, *These are thy gods*, and conclude, *it is good to be here*. If he imbitter all these to us, how restless are we till our condition be sweetened, that we may sit down again, and rest where we were? If he proceed in the cure, and take the creature quite away, then how do we labour, and cry, and pray, that God would restore it, that we may make it our rest again? And while we are deprived of our former idol, yet rather than come to God, we delight ourselves in the hope of recovering it, and make that very hope our rest; or search about from creature to creature, to find out something to supply the room; yea, if we can find no supply, yet we will rather settle in this misery, and make a rest of a wretched being, than leave all and come to God. O the cursed averfeness of our souls from God! If any place in hell were tolerable, the soul would rather take up his rest there, than come to God. Yea, when he is bringing us over to him, and hath convinced us of the worth of his ways and service, the last deceit of all is here, we will rather settle upon those ways that lead to him, and those ordinances that speak of him, and those gifts which flow from him, than we will come entirely over to himself. *Christian*, marvel not that I speak so much of resting in these; beware lest it prove thy own case. I suppose thou art so far convinced of the vanity of riches, honour, and pleasure, that thou canst more easily



easily disclaim these; and it is well if it be so: but the *means of grace* thou lookest on with less suspicion, and thinkest thou canst not delight in them too much, especially seeing most of the world despise them, or delight in them too little. I know they must be loved and valued, and he that delighteth in any worldly thing more than in them, is not a *Christian*. But when we are content with ordinances without God, and had rather be at a sermon than in heaven, and a member of the church here, than of the perfect church above, this is a sad mistake. So far let thy soul take comfort in ordinances, as God doth accompany them; remembering, this is not heaven, but the first fruits. *While we are present in the body, we are absent from the Lord*; and while we are absent from him, we are absent from our rest. If God were as willing to be absent from us, as we from him, and as loth to be our rest, as we to rest in him, we should be left to an eternal restless separation. In a word, as you are sensible of the sinfulness of your earthly discontents, so be you also of your irregular satisfactions, and pray God to pardon them much more. And above all the plagues on this side hell, see that you *watch and pray against settling any where short of heaven, or reposing your souls on any thing below God*.

Sect. 19. (III) *The next thing to be considered is, our unseasonable unwillingness to die that we may possess the Saints Rest*. We linger, like Lot in Sodom, till the Lord, being merciful unto us, doth pluck us away against our wills. I confess that death of itself is not desirable; but the soul's rest with God is, to which death is the common passage. Because we are



apt to make light of this sin, let me set before you its nature and remedy in a variety of considerations. As for instance.—*It has in it much infidelity.* If we did but verily believe, that the promise of this glory is the word of God, and that God doth truly mean as he speaks, and is fully resolved to make it good; if we did verily believe, that there is indeed such blessedness prepared for believers;—surely we should be as impatient of living, as we are now fearful of dying, and should think every day a year till our last day should come. Is it possible that we can truly believe, that death will remove us from misery to such glory, and yet be loth to die? If the doubts of our own interest in that glory make us fear, yet a true belief of the certainty and excellency of this rest would make us restless till our title to it be cleared. Though there is much *faith* and *Christianity* in our mouths, yet there is much *infidelity* and *paganism* in our hearts, which is the chief cause that we are so loth to die.—*It is also much owing to the coldness of our love.* If we love our friend, we love his company, his presence is comfortable, his absence is painful; when he comes to us, we entertain him with gladness; when he dies, we mourn, and usually over-mourn. To be separated from a faithful friend, is like the rending a member from our body. And would not our desires after God be such, if we really loved him? Nay, should it not be much more than such, as he is above all friends most lovely? May the Lord teach us to look closely to our hearts, and take heed of self-deceit in this point! Whatever we pretend, if we love either *father*, *mother*, husband, *wife*, *child*, friend, wealth, or *life* itself, more than



Christ, we are yet *none of his sincere disciples*. When it comes to the trial, the question will not be, who hath preached most, or heard most, or talked most? but, who hath loved most? Christ will not take sermons, prayers, fastings, no nor the *giving our goods*, nor the *burning our bodies*, instead of love. And do we love him, and yet care not how long we are from him? Was it such a joy to *Jacob* to see the face of *Joseph* in *Egypt*? and shall we be contented without the sight of Christ in glory, and yet say we love him? I dare not conclude, that we have no love at all, when we are so loth to die; but I dare say, were our love more, we should die more willingly. If this holy flame were thoroughly kindled in our breasts, we should cry out with *David*, *As the hart panteth after the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God; when shall I come and appear before God?*—By our unwillingness to die, it appears we are little weary of sin. Did we take sin for the greatest evil, we should not be willing to have its company so long. ‘O foolish sinful heart! Hast thou been so long a cage of all unclean lusts, a fountain incessantly streaming forth the bitter waters of transgression, and art thou not yet weary? Wretched soul! Hast thou been so long wounded in all thy faculties, so grievously languishing in all thy performances, so fruitful a soil of all iniquities, and art thou not yet more weary? Wouldst thou still lie under thy imperfections! Hath thy sin proved so profitable a commodity, so necessary a companion, such a delightful employment, that thou dost so much dread the parting day? May not  
‘ God



‘ God justly grant thee thy wishes, and seal thee a  
‘ lease of thy desired distance from him, and *nail*  
‘ *thy ears to these doors* of misery, and exclude thee  
‘ eternally from his glory.”——*It shews that we are*  
*so loth to hear or think of a removal.* ‘ Ah foolish  
‘ wretched soul! Doth every prisoner groan for  
‘ freedom? and every slave desire his jubilee? and  
‘ every sick man long for health? and every hungry  
‘ man for food? and dost thou alone abhor deli-  
‘ verance? Doth the sailor wish to see the land?  
‘ Doth the husbandman desire the harvest, and the  
‘ labourer to receive his pay? Doth the traveller  
‘ long to be at home, and the racer to win the prize,  
‘ and the soldier to win the field? And art thou  
‘ loth to see thy labours finished, and to receive the  
‘ end of thy faith and sufferings? Have thy griefs  
‘ been only dreams? If they were, yet methinks  
‘ thou shouldst not be afraid of waking. Or is it  
‘ not rather the world’s delights that are all mere  
‘ dreams and shadows? Or is the world become of  
‘ late more kind? We may, at our peril, reconcile  
‘ ourselves to the world, but it will never reconcile  
‘ itself to us. O unworthy soul! who hadst rather  
‘ dwell in this land of darkness, and wander in this  
‘ barren wilderness, than be at rest with Jesus Christ!  
‘ who hadst rather stay among the wolves, and daily  
‘ suffer the scorpion’s stings, than praise the Lord  
‘ with the host of heaven!”

‘ Sect. 20. This unwillingness to die, *doth actually im-*  
*peach us of high treason against the Lord.* Is it not  
‘ choosing of earth before him, and taking present  
‘ things for our happiness, and consequently making  
‘ them



them our very god? If we did indeed make God our end, our rest, our portion, our treasure, how is it possible but we should desire to enjoy him?—*It moreover discovers some dissimulation.* Would you have any man believe you, when you call the Lord your only hope, and speak of Christ as All in All, and of the joy that is in his presence, and yet would endure the hardest life, rather than die, and enter into his presence? What self-contradiction is this, to talk so hardly of the world, and the flesh, to groan and complain of sin and sufferings; and yet fear no day more than that, which we expect should bring our final freedom? What hypocrisy is this, to profess to strive and fight for heaven, which we are loth to come to; and spend one hour after another in prayer, for that which we would not have?—*Hereby we wrong the Lord and his promises, and disgrace his ways in the eyes of the world.* As if we would persuade them to question, whether God be true to his word or no? Whether there be any such glory as the scripture mentions? When they see those so loth to leave their hold of present things, who have professed to live by faith, and have boasted of their hopes in another world, and spoken disgracefully of all things below in comparison of things above; how doth this confirm the world in their unbelief and sensuality? ‘Sure,’ say they, ‘if these professors did expect so much glory, and make so light of the world as they seem, they would not themselves be so loth to change.’ O how are we ever able to repair the wrong which we do to God and souls by this scandal? And what an honour to God, what a strengthening to believers, what a conviction to unbelievers, would



would it be, if Christians in this did answer their professions, and chearfully welcome the news of rest?—*It also evidently shews, that we have spent much time to little purpose.* Have we not had all our life time to prepare to die? So many years to make ready for one hour, and are we so unready and unwilling yet? What have we done? Why have we lived? Had we any great matters to mind? Would we have wished for more frequent warnings? How oft hath death entered the habitations of our neighbours? How oft hath it knocked at our own doors? How many distempers have vexed our bodies, that we have been forced to receive *the sentence of death?* And are we unready and unwilling after all this? O careless, dead-hearted sinners! unworthy neglecters of God's warnings! faithless betrayers of our own souls!

Sect. 21. *Consider, Not to die, is, Never to be happy; to escape death, is, to miss of blessedness; except God should translate us, as Enoch and Elijah; which he never did before, or since. If in this life only we have hope in Christ, we are of all men most miserable.* If you would not die, and go to heaven, what would you have more than an epicure, or a beast? Why do we pray, and fast, and mourn? Why do we suffer the contempt of the world? Why are we *Christians*, and not *Pagans* and *infidels*, if we do not desire a life to come? Wouldst thou lose thy faith and labour, *Christian*, all thy duties and sufferings, all the end of thy life, and all the blood of Christ, and be contented with the portion of a worldling or a brute? Rather say as one did on his death-bed, when he was asked whether he was



willing to die or no, 'Let him be loth to die, who  
'is loth to be with Christ.'—*Is God willing by  
death to glorify us, and are we unwilling to die, that  
we may be glorified?* Methinks, if a prince were  
willing to make you his heir, you would scarce be  
unwilling to accept it? the refusing such a kindness  
would discover ingratitude and unworthiness. As  
God hath resolved against them, who make excuses  
when they should come to Christ, *none of those men  
which were bidden, shall taste of my supper* so it is  
just with him to resolve against us, who frame excuses  
when we should come to glory.—*The Lord Jesus  
was willing to come from heaven to earth for us, and  
shall we be unwilling to remove from earth to heaven  
for ourselves and him.* He might have said, 'What  
'is it to me, if these sinners suffer? If they value their  
'flesh above their spirits, and their lust above my  
'Father's love, if they will sell their souls for  
'nought, who is it fit should be the loser? Should I,  
'whom they have wronged? Must they wilfully trans-  
'gress my law, and I undergo their deserved pain?  
'Must I come down from heaven to earth, and clothe  
'myself with human flesh, be spit upon and scorned  
'by man, and fast, and weep, and suffer, and bleed,  
'and die a cursed death; and all this for wretched  
'worms, who had rather hazard their souls, than  
'forbear one forbidden morsel? Do they cast away  
'themselves so slightly, and must I redeem them so  
'dearly?' Thus we see Christ had reason enough  
to have made him unwilling; and yet did he volun-  
tarily condescend. But we have no reason against  
our coming to him, except we will reason against  
our hopes, and plead for the perpetuity of our own  
calami-



calamities. Christ came down to fetch us up; and would we have him lose his blood and labour, and go again without us? Hath he bought our rest at so dear a rate? Is our inheritance *purchased with his blood*? And are we after all this, loth to enter? Ah, sirs! it was Christ, and not we, that had cause to be loth. May the Lord forgive, and heal this foolish ingratitude?

Sect. 22. *Do we not combine with our most cruel foes in their most malicious designs, while we are loth to die, and go to heaven?* What is the devil's daily business? Is it not to keep our souls from God? And shall we be content with this? Is it not the one half of hell, which we wish to ourselves, while we desire to be absent from heaven? What sport is this to Satan, that his desires and thine, *Christian*, should so concur? That when he sees he cannot get thee to hell, he can so long keep thee out of heaven, and make thee the earnest petitioner for it thyself? O gratify not the devil so much to thy own injury!—*Do not our daily fears of death make our lives a continual torment?* Those lives which might be full of joy, in the daily contemplations of the life to come, and the sweet delightful thoughts of bliss; how do we fill them up with causeless terror? Thus we consume our own comforts, and prey upon our truest pleasures. When we might lie down and rise up, and walk abroad, with our hearts full of the joys of God, we continually fill them with perplexing fears. For he that fears dying, must be always fearing; because he hath always reason to expect it. And how can that man's life be comfortable, who lives in continual fear of losing his comforts!—*Are not these fears of death self-created sufferings?* As if God had  
not



not inflicted enough upon us, but we must inflict more upon ourselves. Is not death bitter enough to the flesh of itself, but we must double and treble its bitterness? The sufferings laid upon us by God, do all lead to happy issues; the progress is, from *tribulation* to *patience*, from thence to *experience*, and so to *hope*, and at last to *glory*. But the sufferings we make for ourselves, are circular, and endless, from sin to suffering, from suffering to sin, and so to suffering again: And not only so, but they multiply in their course; every sin is greater than the former, and so every suffering also: So that except we think God hath made us to be our own tormentors, we have small reason to nourish our fears of death.—*And are they not useless unprofitable fears?* As all our care cannot make one hair white or black, nor add one cubit to our stature; so neither can our fear prevent our sufferings, nor delay our death one hour; willing or unwilling, we must away. Many a man's fears have hastened his end, but no man's did ever avert it. 'Tis true, a cautious fear, concerning the danger after death, hath profited many, and is very useful to the preventing of that danger; but for a member of Christ, and an heir of heaven, to be afraid of entering his own inheritance, is a sinful useless fear.—*And do not our fears of dying ensnare our souls, and add strength to many temptations?* What made Peter deny his Lord? What makes apostates in suffering times forsake the truth? Why doth the green blade of unrooted faith wither before the heat of persecution? Fear of imprisonment and poverty may do much, but fear of death will do much more. So much fear as we have of death,



so much cowardice we usually have in the cause of God: Beside the multitude of unbelieving contrivances, and discontents at the wise disposals of God, and hard thoughts of most of his providences, which this sin doth make us guilty of.

Sect. 23. *Let us further consider, what a competent time most of us have had.* Why should not a man, that would die at all, be as willing at thirty or forty, if God see fit, as at seventy or eighty? Length of time doth not conquer corruption; it never withers, nor decays through age. Except we receive an addition of grace, as well as time, we naturally grow worse. ‘O my soul, depart in peace. As thou  
‘wouldst not desire an unlimited state in wealth and  
‘honour, so desire it not in point of time. If thou  
‘wast sensible, how little thou deservedst an hour of  
‘that patience which thou hast enjoyed, thou wouldst  
‘think thou hast had a large part. Is it not divine  
‘wisdom that sets the bounds? God will honour  
‘himself by various persons, and several ages, and  
‘not by one person or age. Seeing thou hast acted  
‘thy own part, and finished thy appointed course,  
‘come down contentedly, that others may succeed,  
‘who must have their turns as well as thyself. Much  
‘time hath much duty. Beg therefore for grace to  
‘improve it better; but be content with thy share  
‘of time.—‘*Thou hast also had a competency of  
‘the comforts of life.* God might have made thy  
‘life a burthen, till thou hadst been as weary of  
‘possessing it, as thou art now afraid of losing it.  
‘He might have suffered thee to have consumed thy  
‘days in ignorance, without the saving knowledge  
‘of Christ: But he hath opened thy eyes in the  
‘morning



‘ morning of thy days, and acquainted thee betimes  
‘ with the business of thy life. Hath thy heavenly  
‘ Father caused thy lot to fall in *Europe*, not in *Asia*,  
‘ *Africa*, or *America*; in *England*, not in *Spain* or  
‘ *Italy*? Hath he filled up all thy life with mercies,  
‘ and dost thou now think thy share too small? What  
‘ a multitude of hours of consolation, of delight-  
‘ ful Sabbaths, of pleasant studies, of precious com-  
‘ panions, of wonderful deliverances, of excellent  
‘ opportunities, of fruitful labours, of joyful tid-  
‘ ings, of sweet experiences, of astonishing provi-  
‘ dences, hath that life partaken of? Hath thy life  
‘ been so sweet, that thou art loth to leave it? Is  
‘ this thy thanks to him, who is thus drawing thee  
‘ to his own sweetness? O foolish soul! would thou  
‘ wast as covetous after eternity, as thou art for a  
‘ fading, perishing life! and after the presence of  
‘ God in glory, as thou art for continuance on  
‘ earth! Then thou wouldst cry, *why is his chariot*  
‘ *so long in coming? Why tarry the wheels of his cha-*  
‘ *riots?* How long, Lord! how long!’ — ‘What if  
‘ God should let thee live many years, but deny thee the  
‘ mercies which thou hast hitherto enjoyed? Might he  
‘ not give thee life, as he gave the murmuring *Is-*  
‘ *raelites* quails? He might give thee life till thou  
‘ art weary of living, and as glad to be rid of it as  
‘ *Judas*, or *Achitophel*; and make thee like many  
‘ miserable creatures in the world, who can hardly  
‘ forbear laying violent hands on themselves. Be not  
‘ therefore so importunate for life, which may prove  
‘ a judgment, instead of a blessing.’ — ‘How many  
‘ of the precious servants of God of all ages and places,  
‘ have gone before thee? Thou art not to enter an un-  
‘ trodden



‘ trodden path, nor appointed first to break the ice.  
‘ Except *Enoch* and *Elijah*, which of the saints have  
‘ escaped death? And art thou better than they?  
‘ There are many millions of saints dead, more than  
‘ now remain on earth. What a number of thine  
‘ own bosom-friends, and companions in duty, are  
‘ now gone, and why shouldst thou be so loth to fol-  
‘ low? Nay, hath not Jesus Christ himself gone this  
‘ way? Hath he not sanctified the grave to us, and  
‘ perfumed the dust with his own body, and art thou  
‘ loth to follow him too? Rather say as *Thomas*, *Let*  
‘ *us also go, that we may die with him.*’

Sect. 24. If what hath been said will not persuade,  
Scripture and reason have little force. And I have  
said the more on this subject, finding it so needful to  
myself and others; finding among so many Christians,  
who could do and suffer so much for Christ, so few  
that can willingly die; and of many, who have some-  
what subdued other corruptions, so few have got the  
conquest of this. I persuade not the ungodly from  
fearing death: ’Tis a wonder rather, that they fear  
it no more, and spend not their days in continual  
horror.



## C H A P. XI.

## The Importance of leading a heavenly Life upon Earth.

*Seet. 1. The reasonableness of delighting in the thoughts of the Saints Rest. Seet. 2. Christians exhorted to it, by considering, Seet. 3. (1) it will evidence their sincere piety; Seet. 4. (2) it is the highest excellence of the Christian temper; Seet. 5. (3) it leads to the most comfortable life; Seet. 6—9. (4) it will be the best preservative from temptations to sin; Seet. 10. (5) it will invigorate their graces and duties; Seet. 11. (6) it will be their best cordial in all afflictions; Seet. 12. (7) it will render them most profitable to others; Seet. 13. (8) it will honour God; Seet. 14. (9) without it, we disobey the commands, and lose the most gracious and delightful discoveries of the word of God; Seet. 15. (10) it is the more reasonable to have our hearts with God, as his is so much on us; Seet. 16, 17. (11) in heaven, where we have so much interest and relation; Seet. 18. (12) besides there is nothing, but heaven, worth setting our hearts upon. Seet. 19. Transition to the subject of the next chapter.*

*Seet. 1. **I**S there such a rest remaining for us? Why then are our thoughts no more upon it? Why are not our hearts continually there? Why dwell we not there in constant contemplation? What is the cause of this neglect? Are we reasonable in this, or are we not? Hath the eternal God provided us such a glory, and promised to take us up to dwell with himself, and is not this worth thinking of? Should*



Should not the strongest desires of our hearts be after it? Do we believe this, and yet forget and neglect it? If God will not give us leave to approach this light, what mean all his earnest invitations? Why doth he so condemn our earthly-mindedness, and command us to set our affections on things above? Ah vile hearts! If God were against it, we were likelier to be for it; but when he commands our hearts to heaven, then they will not stir one inch: Like our predecessors, the sinful *Israelites*; when God would have them march for *Canaan*, then they mutiny, and will not stir; but when God bids them not go; then they will be presently marching. If God say, *love not the world, nor the things of the world*; we dote upon it. How freely, how frequently can we think of our pleasures, our friends, our labours, our flesh and its lusts, yea, our wrongs and miseries, our fears and sufferings? But where is the Christian, whose heart is on his rest? What is the matter? Are we so full of joy, that we need no more? Or is there nothing in heaven for our joyous thoughts? Or rather, are not our hearts carnal and stupid? Let us humble these sensual hearts, that have in them no more of Christ and glory. If this world was the only subject of our discourse, all would count us ungodly; why then may we not call our hearts ungodly, that have so little delight in Christ and heaven?

Sect. 2. But I am speaking only to those, whose portion is in heaven, whose hopes are there, and who have forsaken all to enjoy this glory; and shall I be discouraged from persuading such to be heavenly-minded? *Fellow-Christians*, if you will not hear and obey,



obey, who will? Well may we be discouraged to exhort the blind ungodly world, and may say, as *Moses* did, *Behold the children of Israel have not hearkened unto me, how then shall Pharaoh hear me?* I require thee, Reader, as ever thou hopest for a part in this glory, that thou presently take thy heart to task, chide it for its wilful strangeness to God, turn thy thoughts from the pursuit of vanity, bend thy soul to study eternity, busy it about the life to come, habituate thyself to such contemplations, and let not those thoughts be seldom and cursory, but bathe thy soul in heaven's delights; and if thy backward soul begin to flag, and thy thoughts to scatter, call them back, hold them to their work, bear not with their laziness, nor connive at one neglect. And when thou hast, in obedience to God, tried this work, got acquainted with it, and kept a guard on thy thoughts till they are accustomed to obey, thou wilt then find thyself in the suburbs of heaven, and that there is indeed a sweetness in the work and way of God, and that the life of Christianity is a life of joy. Thou wilt meet with those abundant consolations, which thou hast prayed, panted, and groaned after, and which so few Christians do ever here obtain, because they know not this way to them, or else make not conscience of walking in it. Say not, 'We are unable to set our own hearts on heaven; this must be the work of God only.' Tho' God be the chief disposer of your hearts, yet next under him you have the greatest command of them yourselves. Though without Christ you can do nothing, yet under him you may do much, and must, or else it will be undone, and yourselves undone thro' your neglect.



neglect. *Christians*, if your souls were healthful and vigorous, they would perceive incomparably more delight and sweetness in the believing joyful thoughts of your future blessedness, than the soundest stomach finds in its food, or the strongest senses in the enjoyment of their objects; so little painful would this work be to you. But because I know, while we have flesh about us, and any remains of that *carnal mind, which is enmity to God* and to this noble work, that all motives are little enough, I will here lay down *some considerations*, which if you will deliberately weigh with an impartial judgment, I doubt not but they will prove effectual with your hearts, and make you resolve on this excellent duty. More particularly consider——it will evidence your *sincere piety*;——it is the *highest excellence of the Christian temper*;——it is the *way to live most comfortably*:——it will be the *best preservative from temptations and sin*;——it will *enliven your graces and duties*;——it will be your *best cordial in all afflictions*;——it will *render you most profitable to others*;——it will *honour God*;——without it you will *disobey the commands*, and lose the most gracious and delightful discoveries of the word of God;——it is also the more reasonable to have your hearts with God, as his is so much on you;——and in heaven, where you have so much interest and relation; besides there is nothing, but heaven, worth setting your hearts upon.

SECT. 3. (1) Consider, a heart set upon heaven will be one of the most unquestionable evidences of your sincerity, and a clear discovery of a true work of saving grace upon your souls. You are often asking, 'How shall we know that we are truly sanctified?' Here you have



have a sign infallible from the mouth of Jesus Christ himself; *where your treasure is there will your hearts be also* (a). God is the saints treasure and happiness; heaven is the place where they must fully enjoy him. A heart therefore set upon heaven, is no more but a heart set upon God; and surely a heart set upon God through Christ is the truest evidence of saving grace. When learning will be no proof of grace; when knowledge, duties, gifts will fail; when arguments from thy tongue, or hand may be confuted; yet then will this from the bent of thy heart prove thee sincere. Take a poor Christian of a weak understanding, a feeble memory, a stammering tongue; yet his heart is set on God, he hath chosen him for his portion, his thoughts are on eternity, his desires there; he cries out, 'O that I were there!' he takes that day for a time of imprisonment, in which he hath not had one refreshing view of eternity; I had rather die in this man's condition, than in the case of him who hath the most eminent gifts, and is most admired for his performances, while his heart is not thus taken up with God. The man that Christ will find out at the last day, and condemn for want of a *wedding-garment*, will be one that wants this frame of heart. The question will not then be, how much have you *known*, or *professed*, or *talked*? but how much have you *loved*, and where was your heart? *Christians*, as you would have a proof of your title to glory, labour to get your hearts above. If sin and Satan keep not your affections from thence, they will never be able to keep away your persons.

Sec. 4.

(a) Matt. vi. 21.



Sect. 4. (2) *A heart in heaven is the highest excellence of your Christian temper.* As there is a common excellence, by which Christians differ from the world; so there is this peculiar dignity of Spirit, by which the more excellent differ from the rest. As the noblest creatures, so the noblest of Christians are they whose faces are set most direct for heaven. Such an heavenly saint, who hath been wrapt up to God in his contemplations, and is newly come down from the views of Christ, what discoveries will he make of those superior regions! how high and how sacred is his discourse! Enough to convince an understanding hearer, that he hath seen the Lord, and that no man could speak such words, except he had been with God. This, this is the noble Christian. The most famous mountains and trees are those that reach nearest to heaven; and he is the choicest Christian, whose heart is most frequently and most delightfully there. If a man hath lived near the king, or hath seen the *Sultan of Persia*, or the *Great Turk*, he will be thought a step higher than his neighbours. What then shall we judge of him that daily travels as far as heaven, and there hath seen *the King of Kings*, hath frequent admittance into the divine presence, and feasteth his soul upon the tree of life? For my part, I value this man before the noblest, the richest, the most learned in the world.

Sect. 5. (3) *A heavenly mind is the nearest and truest way to a life of comfort.* The countries far north, are cold and frozen, because they are distant from the sun. What makes such frozen uncomfortable Christians, but their living so far from heaven? And what makes others so warm in comforts, but their  
 living



living higher, and having nearer access to God? When the sun in the spring draws near our part of the earth, how do all things congratulate its approach? The earth looks green, the trees shoot forth, the plants revive, the birds sing, and all things smile upon us. If we should but try this life with God, and keep these hearts above, what a spring of joy would be within us? How should we forget our winter-furrows? How early should we rise to sing the praise of our great Creator? O *Christians*, get above. Those that have been there, have found it warmer; and I doubt not but thou hast sometimes tried it thyself. When have you largest comforts? Is it not, when thou hast conversed with God, and talked with the inhabitants of the higher world, and viewed their mansions, and filled thy soul with the forethoughts of glory? If thou knowest by experience what this practice is, I dare say thou knowest what spiritual joy is. If, as *David* professes, *the light of God's countenance more gladdens the heart than corn, and wine*; then surely they that draw nearest, and most behold it, must be fullest of these joys. Whom should we blame then, that we are so void of consolation, but our own negligent hearts? God hath provided us a crown of glory, and promised to set it shortly on our heads, and we will not so much as think of it? He bids us behold and rejoice, and we will not so much as look at it; and yet we complain for want of comfort. It is by *believing* that we are *filled with joy and peace*, and no longer than we continue our believing. It is *in hope* the saints rejoice, and no longer than they continue hoping. God's spirit worketh our comforts, by setting our own spirits



on work upon the promises, and raising our thoughts to the place of our comforts. As you would delight a covetous man by shewing him gold; so God delights his people by leading them, as it were, into heaven, and shewing them himself, and their rest with him. He does not cast in our joys while we are idle, or taken up with other things. He gives the fruits of the earth while we plow, and sow, and weed, and water, and dung, and dress, and with patience expect his blessing; so doth he give the joys of the soul. I intreat thee, *Reader*, in the name of the Lord, and as thou valuest the life of constant joy, and that good conscience, which is a continual feast, to set upon this work seriously, and learn the art of heavenly-mindedness, and thou shalt find the increase an hundred fold, and the benefit abundantly exceed thy labour. But this is the misery of man's nature; though every man naturally hates sorrow, and loves the most merry and joyful life, yet few love the way to joy, or will endure the pains by which it is obtained; they will take the next that comes to hand, and content themselves with earthly pleasures, rather than they will ascend to heaven to seek it: and yet when all is done, they must have it there, or be without it.

Sect. 6. (4) *A heart in heaven will be a most excellent preservative against temptations to sin.—It will keep the heart well employed.* When we are idle, we tempt the devil to tempt us; as careless persons make thieves. A heart in heaven can reply to the tempter, as *Nehemiah* did, *I am doing a great work, so that I cannot come.* It hath no leisure to be lustful or wanton, ambitious or worldly. If you were but  
busy



busy in your lawful callings, you would not be so ready to hearken to temptations; much less if you were also busy above with God. Would a judge be persuaded to rise from the bench, when he is sitting upon life and death, to go and play with children in the streets? No more will a Christian, when he is taking a survey of his eternal rest, give ear to the alluring charms of Satan. The children of the kingdom should never have time for trifles, especially when they are employed in the affairs of the kingdom; and this employment is one of the saints chief preservatives from temptations.

Sect. 7.—*A heavenly mind is the freest from sin, because it hath truer and livelier apprehensions of spiritual things.* He hath so deep an insight into the evil of sin, the vanity of the creature, the brutishness of fleshly sensual delights, that temptations have little power over him. *In vain the net is spread, says Solomon, in the sight of any bird.* And usually in vain doth Satan lay his snares to entrap the soul that plainly sees them. Earth is the place for his temptations, and earth the ordinary bait; and how shall these ensnare the Christian, who hath left the earth, and walks with God? Is, converse with wise and learned men, the way to make one wise? much more is converse with God. If travellers return home with wisdom and experience, how much more he that travels to heaven? If our bodies are suited to the air and climate we most live in; his understanding must be fuller of light, who lives with the Father of lights. The men of the world, that dwell below, and know no other conversation but earthly, no wonder if their *understanding be darkened, and Satan takes*



*takes them captive at his will.* How can worms and moles see, whose dwelling is always in the earth? While this dust is in their eyes, no wonder they mistake gain for godliness, sin for grace, the world for God, their own wills for the law of Christ, and in the issue hell for heaven. But when a Christian withdraws himself from his worldly thoughts, and begins to converse with God in heaven, methinks he is, as *Nebuchadnezzar*, taken from the beasts of the field to the throne, and *his reason returneth unto him*. When he hath had a glimpse of eternity, and looks down on the world again, how doth he charge with folly his neglects of Christ, his fleshly pleasures, his earthly cares? How doth he say of his *laughter, it is mad*; and of his vain *mirth, what doth it*? How doth he verily think there is no man in *bedlam* so truly mad, as wilful sinners, and unworthy flighters of Christ and glory? This makes a dying man usually wiser than others, because he looks on eternity as near, and hath more heart-piercing thoughts of it, than he ever had in health and prosperity. Then many of the most bitter enemies of the saints have their eyes opened, and, like *Balaam*, cry out, *O that I might die the death of the righteous, and that my last end might be like his!* Yet let the same men recover, and lose their apprehensions of the life to come, and how quickly do they lose their understandings with it? Tell a dying sinner of the riches, honours, or pleasures of the world, and would he not answer, ‘What’s all this to me, who must presently appear before God and give account of all my life?’ *Christian*, if the apprehended nearness of eternity will work such strange effects upon the ungodly;



ungodly, and make them so much wiser than before; O what rare effects would it produce in thee, if thou couldst always dwell in the views of God, and in lively thoughts of thy everlasting state! Surely a believer, if he improve his faith, may ordinarily have more quickening apprehensions of the life to come, in the time of his health, than an unbeliever hath at the hour of his death.

Sect. 8.—*A heavenly mind is also fortified against temptations, because the affections are thoroughly prepossessed with the high delights of another world.* He that loves most, and not he that only knows most, will most easily resist the motions of sin. The will doth as sweetly relish goodness, as the understanding doth truth; and here lies much of a Christian's strength. When thou hast had a fresh delightful taste of heaven, thou wilt not be so easily persuaded from it. You cannot persuade a child to part with his sweetmeats, while he hath the taste in his mouth. O that you would be much in feeding on *the hidden manna*, and be frequently tasting the delights of heaven! How would this confirm thy resolutions, and make thee despise the fooleries of the world, and scorn to be cheated with such childish toys? If the devil had set upon *Peter* in the mount of transfiguration, when he saw *Moses* and *Elias* talking with Christ, would he so easily have been drawn to deny his Lord? What, with all that glory in his eye? No. So if he should set upon a believing soul, when he is taken up in the mount with Christ, what would such a soul say? 'Get thee behind me, Satan; wouldst thou persuade me hence with trifling pleasures, and steal my heart from this my rest? Wouldst thou



‘ thou have me sell these joys for nothing ? Is there  
 ‘ any honour or delight like this ? Or can that be  
 ‘ profit, for which I must lose this ?’ But Satan stays  
 till we are come down, and the taste of heaven is  
 out of our mouths, and the glory we saw is even  
 forgotten, and then he easily deceives our hearts.  
 Though the *Israelites* below, eat, and drink, and rise  
 up to play before their idol, *Moses* in the mount will  
 not do so. Oh, if we could keep the taste of our  
 souls continually delighted with the sweetness above,  
 with what disdain should we spit out the baits of  
 sin ?

Sect. 9.—*Besides, whilst the heart is set on heaven,  
 a man is under God’s protection.* If Satan then assault  
 us, God is more engaged for our defence, and will  
 doubtless stand by us, and say, *My grace is sufficient  
 for thee.* When a man is in the way of God’s bles-  
 sing, he is in the less danger of sin’s enticing. Amidst  
 thy temptations, *Christian reader*, use much this  
 powerful remedy ; keep close with God by a *heavenly  
 mind* ; follow your business above with Christ, and  
 you will find this a surer help than any other. *The  
 way of life is above to the wise, that he may depart  
 from hell beneath (b).* Remember that *Noah was a  
 just man, and perfect in his generation* ; for he walked  
 with God ; and that God said to *Abraham*, *walk  
 before me, and be thou perfect.*

Sect. 10. (5) *The diligent keeping your hearts in heaven  
 will maintain the vigour of all your graces, and put  
 life into all your duties.* The heavenly Christian is  
 the lively Christian. ’Tis our strangeness to heaven  
 that makes us so dull. How will the soldier hazard  
 his



his life, and the mariner pass through storms and waves, and no difficulty keep them back, when they think of an uncertain perishing treasure? What life then would it put into a Christian's endeavours, if he would frequently think of his everlasting treasure? We run so slowly, and strive so lazily, because we so little mind the prize. Observe but the man who is much in heaven, and you shall see he is not like other Christians; there is something of what he hath seen above, appeareth in all his duty and conversation. If a preacher, how heavenly are his sermons? If a private Christian, what heavenly converse, prayers, and deportment? Set upon this employment, and others will see *the face* of your conversation *shine*, and say, surely he hath been *with God in the mount*. But if you lie complaining of deadness and dulness, that you cannot love Christ, nor rejoice in his love, that you have no life in prayer, nor any other duty; and yet neglect this quickening employment; you are the cause of your own complaints. Is not thy life *hid with Christ in God*? Where must thou go, but to Christ for it? And where is that, but to heaven, *where Christ is*? *Thou wilt not come to Christ, that thou mayest have life*. If thou wouldst have light and heat, why art thou no more in the sun-shine? For want of this recourse to heaven, thy soul is a lamp that is not lighted, and thy duties as a sacrifice which hath no fire. Fetch one coal daily from this altar, and see if thy offering will not burn. Light thy lamp at this flame, and feed it daily with oil from hence, and see if it will not gloriously shine. Keep close to this reviving fire, and see if thy affections will not be warm.

In



In thy want of love to God, lift up thy eye of faith to heaven, behold his beauty, contemplate his excellencies, and see whether his amiableness and perfect goodness will not ravish thy heart. As exercise maintaineth appetite, strength and vigour to the body; so these heavenly exercises will quickly cause the increase of grace and spiritual life. Besides, it is not false or strange fire, which you fetch from heaven for your sacrifices. The zeal which is kindled by your meditations on heaven, is most likely to be a heavenly zeal. Some men's fervency is only drawn from their books, and some from the sharpness of affliction, and some from the mouth of a moving minister, and some from the attention of an auditory; but he that knows this way to heaven, and derives it daily from the true fountain, shall have his soul revived with the water of life, and enjoy that quickening which is peculiar to the saints. By this *faith* thou mayest offer *Abel's sacrifice*, more excellent than that of common men, and by it obtain witness, that thou art righteous, God testifying of thy gifts that they are sincere. When others are ready, like *Baal's priests*, to cut themselves, because their sacrifice will not burn; thou mayest breathe the spirit of *Elijah*, and in the chariot of contemplation soar aloft, till thy soul and sacrifice gloriously flame, tho' the flesh and the world should cast upon them all the water of their opposing enmity. Say not, how can mortals ascend to heaven! Faith hath wings, and meditation is its chariot. Faith is as a burning glass to thy sacrifice, and meditation sets it to the face of the sun; only take it not away too soon, but hold it there a while, and thy soul will feel the  
happy



happy effect. Reader, art thou not thinking when thou seest a lively Christian, and hearest his lively fervent prayers, and edifying discourse, ‘ O how happy ‘ a man is this ! O that my soul were in this blessed ‘ condition !’ Why, I here advise thee from God, set thy soul conscientiously to this work, *wash thee frequently in this Jordan*, and thy leprous dead soul will revive, *and thou shalt know that there is a God in Israel*, and that thou mayest live a vigorous and joyful life, if thou dost not wilfully neglect thy own mercies.

Sect. 11. (6) *The frequent believing views of glory are the most precious cordials in all afflictions.* These cordials, by cheering our spirits, render our sufferings far more easy ; enable us to bear them with patience and joy ; and so strengthen our resolutions, that we forsake not Christ for fear of trouble. If the way be ever so rough, can it be tedious, if it lead to heaven ? O sweet sickness, reproaches, imprisonments, or death, accompanied with these tastes of our future rest ! This keeps the suffering from the soul, so that it can only touch the flesh. Had it not been for that little (alas, too little) taste which I had of rest, my sufferings would have been grievous, and death more terrible. I may say, *I had fainted, unless I had believed to see the goodness of the Lord in the land of the living.* Unless this promised rest had been my delight, I should then have perished in mine affliction. One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. For in the time of trouble he shall hide me in his pavilion ; in the secret of his tabernacle shall he hide me ; he shall set me up



up upon a rock. And now shall mine head be lifted up above mine enemies round about me. Therefore will I offer in his tabernacle sacrifices of joy, I will sing, yea I will sing praises unto the Lord (c). All Sufferings are nothing to us, so far as we have these supporting joys. When persecution and fear, hath shut the doors, Christ can come in, and stand in the midst, and say to his disciples, Peace be unto you. Paul and Silas can be in heaven, even when they are thrust into the inner prison, their bodies scourged with many stripes, and their feet fast in the stocks. The Martyrs find more rest in their flames, than their persecutors in their pomp and tyranny; because they foresee the flames they escape, and the rest which their fiery chariot is conveying them to. If the Son of God will walk with us, we are safe in the midst of those Flames, which shall devour them that cast us in. Abraham went out of his country, not knowing whither he went; because he looked for a city which hath foundations, whose builder and maker is God. Moses esteemed the reproach of Christ greater riches than the treasures in Egypt; because he had respect unto the recompence of reward. He forsook Egypt, not fearing the wrath of the King; because he endured as seeing him who is invisible. Others were tortured, not accepting deliverance, that they might obtain a better resurrection. Even Jesus, the author and finisher of our faith, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. This is the noble advantage of faith, it can look on the means and end together. This is the great reason of our impatience

(c) Psalm xxvii. 13. cxix. 92. xxvii. 4—6.



patience, and censuring of God, because we gaze on the evil itself, but fix not our thoughts on what's beyond it. They that saw Christ only on the cross, or in the grave, do *shake their heads*, and think him lost; but God saw him dying, buried, rising, glorified, and all this at one view. Faith will in this imitate God, so far as it hath the glass of a promise to help it. We see God burying us under ground, but we foresee not the spring, when we shall all revive. Could we but clearly see heaven, as the end of all God's dealings with us, surely none of his dealings could be so grievous. If God would once raise us to this life, we should find, that though heaven and sin are at a great distance; yet heaven and a prison, or banishment, heaven and *the belly of a whale*, or a *den of lions*, heaven and consuming sickness, or invading death, are at no such distance. But as *Abraham saw Christ's day and rejoiced*; so we, in our most forlorn state, might see that day when Christ shall give us rest, and therein rejoice. I beseech thee, *Christian*, for the honour of the gospel, and for thy soul's comfort, be not to learn this heavenly art, when in thy greatest extremity thou hast most need to use it. He that, with *Stephen*, *sees the glory of God, and Jesus standing on the right hand of God*, will comfortably bear the shower of stones. *The joy of the Lord is our strength*, and that joy must be fetched from the place of our joy; and if we walk without our strength, how long are we like to endure?

Se&.12. (7) *He that hath his conversation in Heaven, is the profitable Christian to all about him.* When a man is in a strange country, how glad is he of the com-



company of one of his own nation? How delightful is it to talk of their own country, their acquaintance, and affairs at home? With what pleasure did *Joseph* talk with his brethren, and inquire after his father, and his brother *Benjamin*? Is it not so to a Christian to talk with his brethren that have been above, and inquire after his Father, and Christ his Lord? When a worldly man will talk of nothing but the world, and a politician of state-affairs, and a mere scholar of human learning, and a common professor of his duties; the heavenly man will be speaking of heaven, and the strange glory his faith hath seen, and our speedy and blessed meeting there. O how refreshing and useful are his expressions! How his words pierce and melt the heart, and transform the hearers into other men! How doth his *doctrine drop as the rain*, and his *speech distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass*, while his lips *publish the name of the Lord*, and *ascribe greatness unto his God*! Is not his sweet discourse of heaven, like the *box of precious ointment*, which, being *pour'd on the head of Christ, filled the house with the odour*! All that are near may be refreshed by it. Happy the people that have a heavenly minister! Happy the children and servants that have a heavenly father or master! Happy the man that hath a heavenly companion, who will watch over thy ways, strengthen thee when thou art weak, cheer thee when thou art drooping, and *comfort thee with the comfort wherewith he himself hath been so often comforted of God*! This is he that will be always blowing at the spark of thy spiritual life, and drawing thy soul to God, and will say to thee, as the



*Samaritan woman, 'Come and see one that hath told  
' me all that ever I did; one that hath loved our souls  
' to the death. Is not this the Christ? Is not the  
' knowledge of God and him eternal life? Is it not  
' the glory of the saints, to see his glory?' Come  
to this man's house, and sit at his table, and he  
will feast thy soul with the dainties of heaven:  
Travel with him by the way, and he will direct and  
quicken thee in thy journey to heaven: Trade with  
him in the world, and he will counsel thee to buy  
*the pearl of great price*. If thou wrong him, he can  
pardon thee, remembering that Christ hath pardoned  
his greater offences: If thou be angry, he is meek,  
considering the meekness of his heavenly Pattern: Or  
if he fall out with you, he is soon reconciled, when  
he recollects that in heaven you must be everlasting  
friends. This is the Christian of the right stamp,  
and all about him are the better for him. How  
unprofitable is the society of all other sorts of  
Christians in comparison with this! If a man should  
come from heaven, how would men long to hear what  
reports he would make of the other world, and what  
he had seen, and what the blessed there enjoy? Would  
they not think this man the best companion, and his  
discourse the most profitable? Why then do you va-  
lue the company of saints no more, and inquire no  
more of them, and relish their discourse no better?  
For every saint shall go to heaven in person, and is  
frequently there in spirit, and hath often viewed it in  
the glass of the gospel. For my part, I had rather  
have the company of a heavenly-minded Christian,  
than of the most learned disputants, or princely com-  
manders.*



Sect. 13. (8) *No man so highly honoureth God, as he whose conversation is in heaven.* Is not a parent disgraced, when children feed on husks, are cloathed in rags, and keep company with none but rogues and beggars? Is it not so to our heavenly Father, when we who call ourselves his children, feed on earth, and the garb of our souls is like that of the naked world; and our hearts familiarly converse with, and *cleave to the dust*, rather than stand continually in our Father's presence? Surely we live below the children of a king, not according to the height of our hopes, nor the provision of our Father's house, and the great preparations made for his saints. It is well we have a Father of tender bowels, who will own his children in rags. If he did not first challenge his interest in us, neither ourselves, nor others could know us to be his people. But when a Christian can live above, and rejoice his soul with the things that are unseen; how is God honoured by such a one! The Lord will testify for him, 'This man believes me, and takes me at my word; he rejoiceth in my promise, before he hath possession; he can be thankful for what his bodily eyes never saw; his rejoicing is not in the flesh; his heart is with me; he loves my presence; and he shall surely enjoy it in my kingdom for ever. *Blessed are they that have not seen, and yet have believed. Them that honour me, I will honour.*' How did God esteem himself honoured by *Caleb and Joshua*, when they went into the promised land, and brought back to their brethren a taste of the fruits, and spake well of the good land, and encouraged the people? What a promise and recompence did they receive?



Sect. 14. (9) *A soul that doth not set its affections on things above, disobeyes the commands, and loses the most gracious and delightful discoveries of the word of God.* the same God that hath commanded thee to believe and to be a Christian, hath commanded thee to seek those things which are above, where Christ sitteth on the right hand of God, and to set your affection on things above, not on things on the earth (d). The same God that hath forbidden thee to murder, steal, or commit adultery, hath forbidden thee the neglect of this great duty; and darest thou wilfully disobey him? Why not make conscience of one, as well as the other? He hath made it thy duty, as well as the means of thy comfort, that a double bond may engage thee not to forsake thy own mercies. Besides, what are all the most glorious descriptions of heaven, all those discoveries of our future blessedness, and precious promises of our rest, but lost to thee? Are not these the stars in the firmament of scripture, and the golden lines in that book of God? Methinks thou shouldst not part with one of those promises, no not for a world. As heaven is the perfection of all our mercies, so the promises of it in the gospel, are the very soul of the gospel. Is a comfortable word from the mouth of God of such worth, that all the comforts in the world are nothing to it? And dost thou neglect and overlook so many of them? Why should God reveal so much of his counsel, and tell us beforehand of the joys we shall possess, but to make us know it for our joy? If it had not been to fill us with the delights of our fore-known blessedness, he might have kept his purpose

(d) Col. iii. 1, 2.



pose to himself, and never have let us know it till we come to enjoy it. Yea, when we had got possession of our rest, he might still have concealed its eternity from us, and then the fears of losing it would have much diminished the sweetness of our joys. But it hath pleased our Father to open his counsel, and let us know the very intent of his heart, that our joy might be full, and that we might live as the heirs of such a kingdom. And shall we now overlook all? Shall we live in earthly cares and sorrows, and rejoice no more in these discoveries than if the Lord had never wrote them? If thy prince had but sealed thee a patent of some lordship, how oft wouldst thou cast thine eyes upon it, and make it thy delightful study, till thou shouldst come to possess the dignity itself? And hath God sealed thee a patent of heaven, and dost thou let it lie by thee, as if thou hadst forgot it? O that our hearts were as high as our hopes, and our hopes as high as these infallible promises!

Sect. 15. (10) *It is but equal that our hearts should be on God, when the heart of God is so much on us.* If the Lord of glory can stoop so low, as to set his heart on sinful dust, methinks we should easily be persuaded to set our hearts on Christ and glory, and ascend to him in our daily affections, who so much condescends to us. *Christian*, dost thou not perceive that the heart of God is set upon thee, and that he is still minding thee with tender love, even when thou forgettest both thyself and him? Is he not following thee with daily mercies, moving upon thy soul, providing for thy body, preserving both? Doth he not bear thee continually in the arms of love,  
and



and promise that *all shall work together for thy good*, and suit all his dealings to thy greatest advantage, and give his angels charge over thee? And canst thou be taken up with the joys below, and forget thy Lord, who forgets not thee? Unkind ingratitude! When he speaks of his own kindness for us, hear what he says, *Zion said, the Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the Son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me (e).* But when he speaks of our regards to him, the case is otherwise. *Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number (f).* As if he should say, ‘You will not rise one morning, but you will remember to cover your nakedness, nor forget your vanity of dress; and are these of more worth than your God; of more importance than your eternal life? And yet you can forget these day after day.’ Give not God cause thus to expostulate with us. Rather let our souls get up to God, and visit him every morning, and our hearts be towards him every moment.

Sect. 16. (11) *Should not our interest in heaven, and our relation to it, continually keep our hearts upon it? There our Father keeps his court. We call him, our Father, which art in heaven. Unworthy children! that can be so taken up in their play, as to be mindless of such a Father. There also is Christ our Head, our Husband, our Life; and shall we not look towards him,*

(e) Isa. xlix. 14—16.

(f) Jer. ii. 32.



him, and send to him, as oft as we can, till we come to see him face to face? Since *the heavens must receive him, until the times of restitution of all things*; let them also receive our hearts with him. There also is *new Jerusalem, which is the mother of us all* (g). And there are multitudes of our elder brethren. There are our friends and old acquaintance, whose society in the flesh we so much delighted in, and whose departure hence we so much lamented; and is this no attractive to thy thoughts? If they were within thy reach on earth, thou wouldst go and visit them, and why not oftener visit them in Spirit, and rejoice beforehand to think of meeting them there? ‘*Socrates* rejoiced that he should die, because he ‘*believed* he should see *Homer, Hesiod*, and other ‘*eminent persons*. How much more do I rejoice, said ‘*a pious old minister*, who am *sure* to see Christ my ‘*Saviour*, the eternal Son of God in his assumed ‘*flesh*; besides so many wise, holy, and renowned ‘*patriarchs, prophets, apostles, &c.*’ A believer should look to heaven and contemplate the blessed state of the saints, and think with himself; ‘*Though* ‘*I am not yet so happy as to be with you*, yet this ‘*is my daily comfort*, you are my brethren and fellow-members in Christ, and therefore your joys ‘*are my joys*, and your glory, by this near relation, is my glory; especially while I believe in ‘*the same Christ*, and hold fast the same faith and ‘*obedience*, by which you were thus dignified, ‘*and rejoice in spirit with you*, and congratulate ‘*your happiness in my daily meditations.*’

Sect. 17.

(g) Gal. iv. 26.



Sect. 17. Moreover, *our house and home* is above. For we know, that if *our earthly house of this tabernacle were dissolved*, we have a building of God, *an house not made with hands, eternal in the heavens*. Why do we then look no oftener towards it, and groan earnestly, *desiring to be cloathed upon with our house which is from heaven* (h)? If our home were far meaner, sure we should remember it, because it is our home. If you were but banished into a strange land, how frequently would your thoughts be at home? And why is it not thus with us in respect of heaven? Is not *that* more truly and properly our home, where we must take up our everlasting abode, than *this*, which we are every hour expecting to be separated from, and to see no more? We are strangers, and *that* is our country. We are heirs, and *that* is our inheritance; even *an inheritance incorruptible, and undefiled and that fadeth not away, reserved in heaven for us* (i). We are here in continual distress, and want, and there lies our substance; even *a better and an enduring substance* (k). Yea, the very hope of our souls is there; all our hope of relief from our distresses; all our hope of happiness, when here we are miserable; all this *hope is laid up for us in heaven* (l). Why, *beloved-Christians*, have we so much interest, and so few thoughts there? So near relation, and so little affection? Doth it become us to be delighted in the company of strangers, so as to forget our Father, and our Lord? Or to be so well pleased with those that hate and grieve us, as to forget our best and dearest friends?

(h) 2 Cor. v. 1, 2.

(i) 1 Pet. i. 4.

(k) Heb. x. 34.

(l) Col. i. 5.



friends? Or to be so fond of borrowed trifles, as to forget our own possession and treasure? Or to be so much impressed with tears and wants, as to forget our eternal joy and rest? God usually pleads his propriety in us; and thence concludes he will do us good, even because we are his own people, whom he hath chosen out of all the world: Why then do we not plead our interest in him, and so raise our hearts above; even because he is our own God, and because the place is our own possession? Men commonly overlove and over-value their own things, and mind them too much. O that we could mind our own inheritance, and value it half as much as it deserves!

Sect. 18. (12) *Once more consider, there is nothing, but heaven worth setting our hearts upon.* If God have them not, who shall? If thou mind not thy rest, what wilt thou mind? Hast thou found out some other God? Or something that will serve thee instead of rest? Hast thou found on earth an eternal happiness? Where is it? What is it made of? Who was the man that found it out? Who was he that last enjoyed it? Where dwelt he? What was his name? Or art thou the first that ever discovered heaven on earth? Ah wretch! trust not to thy discoveries, boast not of thy gain, till experience bid thee boast. Disquiet not thyself, in looking for that which is not on earth; lest thou learn thy experience with the loss of thy soul, which thou mightest have learned on easier terms; even by the warnings of God in his word, and the loss of thousands of souls before thee. If Satan should take thee up to the mountain of temptation, and shew thee all the kingdoms of the world, and the glory of them; he could

shew



shew thee nothing that is worthy thy thoughts, much less to be preferred before thy rest. Indeed so far as duty and necessity require it, we must be content to mind the things below; but who is he that contains himself within the compass of those limits? And yet, if we ever so diligently contract our cares and thoughts, we shall find the least to be bitter and burthenfome. *Christian*, see the emptiness of all these things, and the preciousness of the things above. If thy thoughts should, like the laborious bee, go over the world from flower to flower, from creature to creature; they would bring no honey or sweetness home, save what they gathered from their relations to eternity. Though every truth of God is precious, and ought to be defended; yet even all our *study of truth* should be still in reference to our rest: For the observation is too true, *that the lovers of controversies in religion, have never been warmed with one spark of the love of God.* And as for minding the *affairs of church and state*; so far as they illustrate the providence of God, and tend to the settling of the gospel, and the government of Christ, and consequently to the saving our own souls, and those of our posterity, they are well worth our diligent observation; but these are only their relations to eternity. Even all our dealings in the world, our buying and selling, our eating and drinking, our building, and marrying, our peace and war, so far as they relate not to the life to come, but tend only to the pleasing of the flesh, are not worthy the frequent thoughts of a Christian. And now doth not thy conscience say, that there is nothing but heaven, and the way to it, that is worth thy minding?

Sect. 19.



SECT. 19. Now, *reader*, are these considerations weighty, or not? Have I proved it thy duty to keep thy heart on things above, or have I not? If thou say, not; I am confident thou contradicest thy own conscience. If thou acknowledge thyself convinced of the duty; that very tongue of thine shall condemn thee, and that confession be pleaded against thee, if thou wilfully neglectest such a confessed duty. Be thoroughly willing, and the work is more than half done. I have now a few plain directions to give you for your help in this great work; but, alas! it is in vain to mention them, except you be willing to put them in practice. However, I will propose them to thee, and may the Lord persuade thy heart to the work!

## CHAP.



## C H A P. XII.

Directions how to lead a heavenly life upon Earth.

*Sect. 1. (1) Hinderances to a heavenly life must be avoided; such as, Sect. 2. (1) living in any known sin; Sect. 3. (2) an earthly mind; Sect. 4. (3) ungodly companions; Sect. 5. (4) a notional religion; Sect. 6. (5) a haughty spirit; Sect. 7. (6) a slothful spirit; Sect. 8. and (7) resting in preparatives for a heavenly life, without the thing itself.—Sect. 9. (11) The duties which will promote a heavenly life are these; Sect. 10. (1) Be convinced that heaven is the only treasure and happiness: Sect. 11, 12. (2) labour to know your interest in it; Sect. 13. (3) and how near it is: Sect. 14. (4) frequently and seriously talk of it; Sect. 15. (5) endeavour in every duty to raise your affections nearer to it; Sect. 16. (6) to the same purpose improve every object and event; Sect. 17, 18. (7) be much in the angelical work of praise; Sect. 19. (8) possess your souls with believing thoughts of the infinite love of God; Sect. 20. (9) carefully observe and cherish the motions of the Spirit of God; Sect. 21. (10) nor even neglect the due care of your bodily health.*

*Sect. 1. AS thou valuest the comforts of a heavenly conversation, I must here charge thee from God,—to avoid carefully some dangerous hinderances; and then—faithfully and diligently to practise such duties as will especially assist thee in attaining to a heavenly life. And (1) the hinderances to be avoided with all possible care, are,—living in any known sin,*



*sin, —an earthly mind, —the company of the ungodly, —a notional religion, —a proud and lofty spirit, —a slothful spirit, —and resting in mere preparatives for this heavenly life, without any acquaintance with the thing itself.*

Sect. 2. (1) *Living in any known sin, is a grand impediment to a heavenly conversation.* What havock will this make in thy soul! O the joys that this hath destroyed! The ruin it hath made amongst men's graces! The soul-strengthening duties it hath hindered! *Christian reader*, art thou one that hast used violence with thy conscience? Art thou a wilful neglecter of known duties, either public, private, or secret? Art thou a slave to thine appetite, or to any other commanding sense? Art thou a proud-seeker of thine own esteem? Art thou a peevish and passionate person, ready to take fire at every word, or look, or supposed slight? Art thou a deceiver of others in thy dealings, or one that *will be rich*, right or wrong? If this be thy case, I dare say, heaven and thy soul are very great strangers. These *beams in thine eyes* will not suffer thee to look to *heaven*; they will be *a cloud between thee and thy God*. When thou dost but attempt to study eternity, and gather comforts from the life to come, thy sin will presently look thee in the face, and say, 'These things belong not to thee. How shouldst thou take comfort from heaven, who takest so much pleasure in the lusts of the flesh?' How will this damp thy joys, and make the thoughts of that day, and state, become thy trouble, and not thy delight! Every wilful sin will be to thy comforts, as water to the fire; when thou thinkest to quicken them, this



this will quench them. It will utterly indispose and disable thee, that thou canst no more ascend in divine meditation, than a bird can fly when its wings are clipp'd. Sin cuts the very sinews of this heavenly life. O man! what a life dost thou lose? What daily delights dost thou sell for a vile lust? If heaven and hell can meet together, and God become a lover of sin, then mayest thou live in thy sin, and in the tastes of glory; and have a conversation in heaven, though thou cherish thy corruption. And take heed, lest it banish thee from heaven, as it does thy heart. And though thou be not guilty, and knowest no reigning sin in thy soul, think what a sad thing it would be, if ever this should prove thy case. Watch therefore; especially resolve to keep from the occasions of sin, and out of the way of temptations. What need have we daily to pray, *Lead us not into temptation, but deliver us from evil?*

Sect. 3. (2) *An earthly mind is another hinderance to be carefully avoided.* God and Mammon, earth and heaven, cannot both have the delight of thy heart. When the heavenly believer is blessing himself in his God, and *rejoicing in hope* of the glory to come; perhaps thou art blessing thyself in thy worldly prosperity, and rejoicing in hope of thy thriving here. When he is comforting his soul in the views of Christ, of angels and saints, whom he shall live with for ever, then thou art comforting thyself with thy wealth, in looking over thy bills and bonds, thy goods, thy cattle, or thy buildings, and in thinking of the favour of the great, of the pleasure of a plentiful estate, of larger provision for thy children after thee, of the advancement of thy family, or the



the increase of thy dependants. If Christ pronounced him a fool, that said, *Soul, take thy ease, thou hast enough laid up for many years*; how much more so art thou, who knowingly speakest in thy heart the same words? Tell me, what difference between this fool's expressions, and thy affections? Remember thou hast to do with the searcher of hearts. Certainly, so much as thou delightest, and takest up thy rest on earth, so much of thy delight in God is abated. Thine earthly mind may consist with thy outward profession and common duties; but it cannot consist with this heavenly duty. Thou thyself knowest how seldom and cold, how cursory and reserved, thy thoughts have been of the joys above, ever since thou didst trade so eagerly for the world. O the cursed madness of many that seem to be religious! They thrust themselves into a multitude of employments, till they are loaded with labours, and clogged with cares, that their souls are as unfit to converse with God, as a man to walk with a mountain on his back; and as unapt to soar in meditation, as their bodies to leap above the sun! And when they have lost that heaven upon earth, which they might have had, they take up with a few rotten arguments to prove it lawful; though indeed they cannot. I advise thee, *Christian*, who hast tasted the pleasures of a heavenly life, as ever thou wouldst taste of them any more, avoid this devouring gulph of an earthly mind. If once thou come to this, that thou *wilt be rich*, thou *fallest into temptation, and a snare, and into many foolish and hurtful lusts* (a). Keep these things loose about thee, like thy upper garments, that

(a) 1 Tim. vi. 9.



that thou mayest lay them by whenever there is need; but let God and glory be next thy heart. Ever remember, *that the friendship of the world is enmity with God. Whosoever therefore will be a friend of the world, is the enemy of God (b).* Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him (c). This is plain dealing, and happy he that faithfully receives it!

Sect. 4. (3) *Beware of the company of the ungodly.* Not that I would dissuade thee from necessary converse, or from doing them any office of love; especially, not from endeavouring the good of their souls, as long as thou hast any opportunity or hope: Nor would I have thee conclude them to be *dogs* and *swine*, in order to evade the duty of reproof: Nor even to judge them such at all, as long as there is any hope for the better: Much less can I approve of their practice, who conclude men *dogs* or *swine*, before ever they faithfully and lovingly admonish them, or perhaps before they have known them, or spoke with them. But it is the unnecessary society of ungodly men, and too much familiarity with unprofitable companions, that I dissuade you from. Not only the open prophane, the swearer, the drunkard, and the enemies of godliness, will prove hurtful companions to us, though these indeed are chiefly to be avoided; but too frequent society with persons merely civil and moral, whose conversation is empty and unedifying, may much divert our thoughts from heaven. Our backwardness is such, that we need the most constant and powerful helps. A stone, or

(b) James iv. 4.

(c) 1 John ii. 15.



a clod, is as fit to arise and fly in the air, as our hearts are naturally to move toward heaven. You need not hinder the rocks from flying up to the sky; it is sufficient that you do not help them. And surely if our spirits have not great assistance, they may easily be kept from soaring upward, though they never should meet with the least impediment. O think of this in the choice of your company! When your spirits are so disposed for heaven, that you need no help to lift them up, but, as flames, you are always mounting, and carrying with you all that is in your way; then you may indeed be less careful of your company; but till then, as you love the delights of a heavenly life, be careful herein. What will it advantage thee in a divine life, to hear how the market goes, or what the weather is, or is like to be, or what news is stirring? This is the discourse of earthly men. What will it conduce to the raising thy heart towards God, to hear that this is an able minister, or that an eminent Christian, or this an excellent sermon, or that an excellent book, or to hear some difficult but unimportant controversy? Yet this, for the most part, is the sweetest discourse thou art like to have from a formal, speculative, dead-hearted professor. Nay if thou hadst newly been warming thy heart in the contemplation of the blessed joys above, would not this discourse benumb thy affections, and quickly freeze thy heart again? I appeal to the judgment of any man that hath tried it, and maketh observations on the frame of his spirit. Men cannot well talk of one thing, and mind another, especially things of such different natures. You, *young men*, who are most liable to this



this temptation, think seriously of what I say; can you have your hearts in heaven, among your roaring companions in an alehouse, or tavern? Or when you work in your shops with those, whose common language is oaths, *filthiness*, or *foolish talking*, or *jesting*? Nay, let me tell you, if you chuse such company when you might have better, and find most delight in such, you are so far from a heavenly conversation, that as yet you have no title to heaven at all, and in that state, shall never come there. If your treasure was there, your heart could not be on things so distant. In a word, our company will be part of our happiness in heaven, and it is a singular part of our furtherance to it, or hinderance from it.

Sect. 5. (4) *Avoid frequent disputes about lesser truths, and a religion that lies only in opinions.* They are usually least acquainted with a heavenly life, who are violent disputers about the circumstantial of religion. He, whose religion is all in his opinions, will be most frequently and zealously speaking his opinions; and he, whose religion lies in the knowledge and love of God and Christ, will be most delightfully speaking of that happy time when he shall enjoy them. He is a rare and precious Christian, who is skilful to improve well-known truths. Therefore let me advise you who aspire after a heavenly life, not to spend too much of your thoughts, your time, your zeal, or your speech, upon disputes that less concern your souls; but when hypocrites are feeding on husks, or shells, do you feed on the joys above. I wish you were able to defend every truth of God, and to this end would read and study;  
but



but still I would have the chief truths to be chiefly studied, and none to cast out your thoughts of eternity. The least controverted points are usually most weighty, and of most necessary frequent use to our souls. Therefore study well such scripture-precepts as these; *him that is weak in the faith receive ye, but not to doubtful disputations* (d). *Foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive* (e). *Avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain* (f). *If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself* (g).

Sect. 6. (5) *Take heed of a proud and lofty spirit.* There is such an antipathy between this sin and God, that thou wilt never get thy heart near him, nor get him near thy heart, as long as this prevaieth in it. If it cast the angels out of heaven, it must needs keep thy heart from heaven. If it cast our first parents out of Paradise, and separated between the Lord and us, and brought his curse on all the creatures here below; it will certainly keep our hearts from Paradise, and increase the cursed separation from our God. Intercourse with God will keep  
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(d) Rom. xiv. 1.

(e) 2 Tim. ii. 23, 24.

(f) Tit. iii. 9.

(g) 1 Tim. vi. 3—5.



men low, and that lowliness will promote their intercourse. When a man is used to be much with God, and taken up in the study of his glorious attributes, he *abhors himself in dust and ashes*; and that self-abhorrence is his best preparative to obtain admittance to God again. Therefore, after a soul-humbling day, or in times of trouble, when the soul is lowest, it useth to have free access to God, and savour most of the life above. The delight of God is in *him that is poor, and of a contrite spirit, and trembleth at his word* (h); and the delight of such a soul is in God; and where there is mutual delight, there will be freest admittance, heartiest welcome, and most frequent converse. But God is so far from dwelling in the soul that is proud, that he will not admit it to any near access. *The proud he knoweth afar off* (i); *God resisteth the proud, and giveth grace to the humble* (k): A proud mind is high in conceit, self-esteem, and carnal aspiring; a humble mind is high indeed in God's esteem, and in holy aspiring. These two sorts of high-mindedness are most of all opposite to each other, as we see most wars are between princes and princes, and not between a prince and a plowman. Well then, art thou a man of worth in thine own eyes? Art thou delighted when thou hearest of thy esteem with men, and much dejected when thou hearest that they slight thee? Dost thou love those best that honour thee, and think meanly of them that do not, though they be otherwise men of godliness and honesty? Must thou have thy humours fulfilled, and thy judgment be a rule and thy word a law to all about thee?

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(h) Isai. lxvi. 2. (i) Psa. cxxxviii. 6. (k) 1 Pet. v. 5.



Are thy passions kindled, if thy word or will be crossed? Art thou ready to judge humility to be sordid baseness, and knowest not how to submit to humble confession, when thou hast sinned against God, or injured thy brother? Art thou one that lookest strange at the godly poor, and art almost ashamed to be their companion? Canst thou not serve God in a low place, as well as a high? Are thy boastings restrained more by prudence or artifice than humility? Dost thou desire to have all men's eyes upon thee, and to hear them say, *This is he*? Art thou unacquainted with the deceitfulness and wickedness of thy heart? Art thou more ready to defend thy innocence, than accuse thyself, or confess thy fault? Canst thou hardly bear a close reproof, or digest plain dealing? If these symptoms be undeniably in thy heart, thou art a proud person. There is too much of hell abiding in thee, to have any acquaintance with heaven; thy soul is too like the devil, to have any familiarity with God. A proud man makes himself his God, and sets up himself as his idol; how then can his affections be set on God? How can he possibly have his heart in heaven? Invention and memory may possibly furnish his tongue with humble and heavenly expressions, but in his spirit there is no more heaven than there is humility. I speak the more of it, because it is the most common and dangerous sin in morality, and most promotes the great sin of infidelity. O *Christian*! if thou wouldst live continually in the presence of thy Lord, lie in the dust, and he will thence take thee up. *Learn of him to be meek and lowly, and thou shalt find rest unto thy soul* (1). Otherwise thy soul will

(1) Matt. xi. 29.



will be like the troubled sea, when it cannot rest, whose waters cast up mire and dirt (m); and instead of these sweet delights in God, thy pride will fill thee with perpetual disquiet. As he that humbleth himself as a little child, shall hereafter be greatest in the kingdom of heaven (n); so shall he now be greatest in the foretastes of that kingdom. God dwells with a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones (o). Therefore humble yourselves in the sight of the Lord, and he shall lift you up (p). And when others are cast down, then thou shalt say, there is lifting up, and he shall save the humble person (q).

Sect. 7. (6) *A slothful spirit is another impediment to this heavenly life.* And I verily think, there is nothing hinders it more than this in men of a good understanding. If it were only the exercise of the body, the moving of the lips, the bending of the knee, men would as commonly step to heaven, as they go to visit a friend. But to separate our thoughts and affections from the world, to draw forth all our graces, and increase each in its proper object, and hold them to it till the work prospers in our hands; this, this is the difficulty. *Reader*, heaven is above thee, and dost thou think to travel this steep ascent without labour and resolution? Canst thou get that earthly heart to heaven, and bring that backward mind to God, while thou liest still, and takest thine ease? If lying down at the foot of the hill, and looking towards the top, and wishing we were there, would serve the turn, then we should have daily

(m) Isa. lvii. 20. (n) Matt. xviii. 4. (o) Isa. lvii. 15.

(p) James iv. 10. (q) Job xvii. 29.



daily travellers for heaven. But *the kingdom of heaven suffereth violence, and the violent take it by force* (r). There must be violence used to get these first fruits, as well as to get the full possession. Dost thou not feel it so, though I should not tell thee? Will thy heart get upwards except thou drive it? Thou knowest that heaven is all thy hopes, that nothing below can yield thee rest, that a heart seldom thinking of heaven, can fetch but little comfort thence; and yet dost thou not lose thy opportunities, and lie below, when thou shouldst walk above, and live with God? Dost thou not commend the sweetness of a heavenly life, and judge those the best Christians that use it, and yet never try it thyself? As the sluggard that stretches himself on his bed, and cries, O that this were working! So dost thou talk, and trifle, and live at thy ease, and say, O that I could get my heart to heaven! How many read books, and hear sermons, expecting to hear of some easier way, or to meet with a shorter course to comfort, than they are ever like to find in scripture? Or they ask for directions for a heavenly life, and if the hearing them will serve, they will be heavenly Christians; but if we shew them their work, and tell them, they cannot have these delights on easier terms, then they leave us, as *the young man* left Christ, *sorrowful*. If thou art convinced, reader, that this work is necessary to thy comfort, set upon it resolutely: If thy heart draw back, force it on with the command of reason: If thy reason begin to dispute, produce the command of God, and urge thy own necessity, with the other considerations suggested

(r) Matt. xi. 12.



gested in the former chapter. Let not such an incomparable treasure lie before thee, with thy hand in thy bosom; nor thy life be a continual vexation when it might be a continual feast, only because thou wilt not exert thyself. Sit not still with a disconsolate spirit, while comforts grow before thine eyes, like a man, in the midst of a garden of flowers, that will not rise to get them, and partake of their sweetness. This I know, Christ is the fountain: but the well is deep, and thou must get forth this water before thou canst be refreshed with it. I know, so far as you are spiritual, you need not all this striving and violence; but in part you are carnal, and as long as it is so, there is need of labour. It was a custom of the *Parthians*, not to give their children any meat in the morning, before they saw the sweat on their faces with some labour. And you shall find this to be God's usual course, not to give his children the taste of his delights, till they begin to sweat in seeking after them. Judge, therefore, whether a heavenly life, or thy carnal ease, be better; and, as a wise man, make thy choice accordingly. Yet let me add for thy encouragement, *Thou needest not employ thy thoughts more than thou now dost; it is only to fix them upon better and more pleasant objects.* Employ but as many serious thoughts every day upon the excellent glory of the life to come, as thou now dost on worldly affairs, yea, on vanities and impertinencies, and thy heart will soon be at heaven. On the whole, it is *the field of the slothful*, that is all grown over with thorns and nettles; and *the desire of the slothful killeth his joys, for his hands refuse to labour*; and it is *the slothful man saith,*  
ther



*there is a lion in the way, a lion is in the streets. As the door turneth upon its hinges, so doth the slothful upon his bed. The slothful hideth his hand in his bosom, it grieveth him to bring it again to his mouth(s), though it be to feed himself with the food of life. What is this but throwing away our own consolations, and consequently the precious blood that bought them? For he that is slothful in his work, is brother to him that is a great waster(t). Apply this to thy spiritual work, and study well the meaning of it.*

*Señ. 8. (7) Contentment with the mere preparatives to this heavenly life, while we are utter strangers to the life itself, is also a dangerous and secret hinderance. When we take up with the mere study of heavenly things, and the notions of them, or the talking with one another about them; as if this were enough to make us heavenly. None are in more danger of this snare, than those that are employed in leading the devotions of others, especially preachers of the gospel. O how easily may such be deceived! While they do nothing so much as read, and study of heaven; preach and pray and talk of heaven; is not this the heavenly life? Alas! all this is but mere preparation: This is but collecting the materials, not erecting the building itself: It is but gathering the manna for others, and not eating and digesting it ourselves. As he that sits at home may draw exact maps of countries, and yet never see them, nor travel towards them; so may you describe to others the joys of heaven, and yet never come near it in your*

(s) Prov. xxvi. 30, 31. xxi. 25. xxvi. 13—15.

(t) Prov. xviii. 9.



your own hearts. A blind man, by learning, may dispute of light and colours; so may you set forth to others that heavenly light, which never enlightened your own souls, and bring that fire for the hearts of your people, which never warmed your own hearts. What heavenly passages had *Balaam* in his prophecies, yet how little of it in his spirit? Nay, we are under a more subtle temptation, than any other men, to draw us from this heavenly life. Studying and preaching of heaven more resembles a heavenly life, than thinking and talking of the world does; and the resemblance is apt to deceive us. This is to die the most miserable death, even to famish ourselves, because we have bread on our tables; and to die for thirst, while we draw water for others, thinking it enough that we have daily to do with it, though we never drink for the refreshment of our own souls.

Sect. 9. (II) Having thus shewed thee what hinderances will resist thee in thee work, I expect that thou resolve against them, consider them seriously, and avoid them faithfully, or else thy labour will be in vain. I must also tell thee, that I here expect thy promise, as thou valuest the delights of these foretastes of heaven, to *make conscience of performing the following duties*: the reading of which, without their constant practice, will not bring heaven into thy heart. Particularly,——*be convinced that heaven is the only treasure and happiness*;——*labour to know that it is thy own*;——*and how near it is*;——*frequently and seriously talk of it*;——*endeavour to raise thy affections nearer to it in every duty*;——*to the same purpose improve every object and event*;——*be much*  
in



*in the angelical work of praise ; — possess thy soul with believing thoughts of the infinite love of God ; — carefully observe and cherish the motions of the Spirit of God ; — nor even neglect the due care of thy bodily health.*

Sect. 10. (1) *Be convinced that heaven is the only treasure and happiness ; and labour to know what a treasure and happiness it is. If thou do not believe it to be the chief good, thou wilt never set thy heart upon it ; and this conviction must sink into thy affections ; for if it be only a notion, it will have little efficacy. If Eve once supposes she sees more worth in the forbidden fruit, than in the love and enjoyment of God, no wonder if it have more of her heart than God. If your judgment once prefers the delights of the flesh, before the delights in the presence of God, it is impossible your heart should be in heaven. As it is ignorance of the emptiness of things below that makes men so over-value them ; so it is ignorance of the high delights above, which is the cause that men so little mind them. If you see a purse of gold, and believe it to be but counters, it will not entice your affections to it. It is not the real excellence of a thing itself, but its known excellence, that excites desire. If an ignorant man see a book containing the secrets of arts or sciences, he values it no more than a common piece, because he knows not what is in it ; but he that knows it, highly values it, and can even forbear his meat, drink, and sleep to read it. As the Jews killed the Messiah, while they waited for him, because they did not know him ; so the world cries out for rest, and busily seeks for delight and happiness, because they know*

*it.*



it not; for did they thoroughly know what it is, they could not so slight the everlasting treasure.

Sect. 11. (2) *Labour also to know that heaven is thy own happiness.* We may confess heaven to be the best condition, though we despair of enjoying it; and we may desire and seek it, if we see the attainment but probable; but we can never delightfully rejoice in it, till we are in some measure persuaded of our title to it. What comfort is it to a man that is naked, to see the rich attire of others? What delight is it for a man that hath not a house to put his head in, to see the sumptuous buildings of others? Would not all this rather increase his anguish, and make him more sensible of his own misery? So, for a man to know the excellencies of heaven, and not know whether ever he shall enjoy them, may raise desire and urge pursuit, but he will have little joy. Who will set his heart on another man's possessions? If your houses, your goods, your cattle, your children, were not your own, you would less mind them, and less delight in them. O *Christian!* rest not, therefore, till you can call this rest your own: Bring thy heart to the bar of trial: Set the qualifications of the saints on one side, and of thy soul on the other, and then judge how near they resemble. Thou hast the same word to judge thyself by now, as thou must be judged by at the great day. Mistake not the scripture's description of a saint, that thou neither acquit, nor condemn thyself upon mistakes. For as groundless hopes tend to confusion, and are the greatest cause of most men's damnation; so groundless doubts tend to, and are the great cause of, the saints perplexity and distress. Therefore lay thy founda-  
tion



tion for trial safely, and proceed in the work deliberately, and resolutely, nor give over till thou canst say, either thou hast, or hast not yet a title to this rest. O ! if men did truly know, that God is their own Father, and Christ their own Redeemer and head, and that those are their own everlasting habitations, and that there they must abide and be happy for ever ; how could they chuse but be transported with the fore-thoughts thereof ? If a Christian could but look upon sun, moon, and stars, and reckon all his own in Christ, and say, ‘ These are the blessings that my Lord hath procured me, and things incomparably greater than these ; ’ what holy raptures would his spirit feel ?

SECT. 12. The more do they sin against their own comforts, as well as against the grace of the gospel, who plead for their unbelief, and cherish distrustful thoughts of God, and injurious thoughts of their Redeemer ; who represent the covenant, as if it were of works, and not of grace ; and Christ as an enemy, rather than a Saviour ; as if he were willing they should die in their unbelief, when he hath invited them so often, and so affectionately, and suffered the agonies that they should suffer. Wretches that we are ! to be keeping up jealousies of our Lord, when we should be rejoicing in his love. As if any man could chuse Christ, before Christ hath chosen him ; or any man were more willing to be happy, than Christ is to make him happy. Away with these injurious, if not blasphemous, thoughts ! If ever thou hast harboured such thoughts in thy breast, cast them from thee, and take heed how thou ever entertainest them more. God hath written the names  
of



of his people in heaven, as you use to write your names, or marks, on your goods; and shall we be attempting to rase them out, and to write our names on the doors of hell? But blessed be God, *whose foundation standeth sure* (u); and who *keepeth us by his power thro' faith unto salvation* (w).

Sect. 13. (3) *Labour to apprehend how near thy rest is.* What we think near at hand, we are more sensible of, than that which we behold at a distance. When judgments or mercies are far off, we talk of them with little concern; but when they draw close to us, we tremble at, or rejoyce in, them. This makes men think on heaven so insensibly, because they conceit it at too great a distance; they look on it as twenty, thirty, or forty years off. How much better were it to receive *the sentence of death in ourselves* (x), and to look on eternity as near at hand? While I am thinking, and writing of it, it hasteth near; and I am even entering into it before I am aware. While thou art reading this, whoever thou art, time passeth on, and thy life will be gone, *as a tale that is told*. If you verily believed you should die to-morrow, how seriously would you think of heaven to-night? When *Samuel* had told *Saul*, *To-morrow thou shalt be with me*; this struck him to the heart. And if Christ should say to a believing soul, *To-morrow shalt thou be with me*; this would bring him in spirit to heaven beforehand. Do but suppose that you are still entering into heaven, and it will greatly help you more seriously to mind it.

Sect. 14. (4) *Let thy eternal rest be the subject of thy frequent serious discourse*; especially with those that  
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(u) 2 Tim. ii. 19. (w) 1 Pet. i. 5. (x) 2 Cor. i. 9.



can speak from their hearts, and are seasoned themselves with a heavenly nature. It is pity Christians should ever meet together, without some talk of there meeting in heaven, or of the way to it, before they part. It is pity so much time is spent in vain conversation, and useless disputes, and not a serious word of heaven among them. Methinks we should meet together on purpose, to warm our spirits with discoursing of our rest. To hear a Christian set forth that blessed, glorious state, with life and power, from the promises of the gospel, methinks should make us say, *Did not our hearts burn within us, while he opened to us the scriptures* (y)? If a *Felix* will tremble, when he hears his judgment powerfully represented, why should not the believer be revived when he hears his eternal rest described? Wicked men can be delighted in talking together of their wickedness; and should not Christians then be delighted in talking of Christ; and the heirs of heaven in talking of their inheritance? This may make our hearts revive, as it did *Jacob's* to hear the message that called him to *Goshen*, and to see the chariots that should bring him to *Joseph*. O that we were furnished with skill and resolution, to turn the stream of men's common discourse to these more sublime and precious things! And when men begin to talk of things unprofitable, that we could tell how to put in a word for heaven, and say, as *Peter* of his bodily food, *Not so, for I have never eaten any thing that is common or unclean!* O the good that we might both do and receive by this course! Had it not been to deter us from unprofitable conversation,

Christ



Christ would not have talked of our giving an account of every idle word in the day of judgment (z). Say then, as the Psalmist, when you are in company, *Let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy* (a). Then you shall find it true, that *a wholesome tongue is a tree of life* (b).

Sect. 15. (5) *Enleavour in every duty to raise thy affections nearer to heaven.* God's end in the institution of his ordinances was, that they should be as so many steps to advance us to our rest, and by which, in subordination to Christ, we might daily ascend in our affections. Let this be thy end in using them, and doubtless they will not be unsuccessful. How have you been rejoiced by a few lines from a friend, when you could not see him face to face? and may we not have intercourse with God in his ordinances, though our persons be yet so far remote? May not our spirits rejoice in reading those lines, which contain our legacy and charter for heaven? With what gladness and triumph may we read the expressions of divine love, and hear of our celestial country, though we have not yet the happiness to behold it? Men that are separated by sea and land, can by letters carry on great and gainful trades; and may not a Christian, in the wise improvement of duties, drive on this happy trade for rest? Come then, renounce formality, custom, and applause, and kneel down in secret or public prayer, with hope to get thy heart nearer to God before thou risest up. When thou openest the Bible, or other book, hope to meet with some passage of divine truth, and such blessing of

(z) Matt. xii. 36. (a) Psalm cxxxviii. 6. (b) Prov. xv. 4.



of the Spirit with it, as will give thee a fuller taste of heaven. When thou art going to the house of God, say, 'I hope to meet with somewhat from God to raise my affections, before I return; I hope the Spirit will give me the meeting, and sweeten my heart with those celestial delights; I hope Christ will appear to me in that way, and shine about me with light from heaven; let me hear this instructing and reviving voice, and cause the scales to fall from my eyes, that I may see more of that glory than I ever yet saw. I hope, before I return, my Lord will bring my heart within the view of rest, and set it before his Father's presence, that I may return, as the shepherds from the heavenly vision, glorifying and praising God for all the things I have heard and seen.' When the Indians first saw that the *English* could converse together by letters, they thought there was some Spirit inclosed in them. So would by-standers admire, when Christians have communion with God in duties, what there is in those scriptures, in that sermon, in this prayer, that fills their hearts so full of joy, and so transports them above themselves. Certainly God would not fail us in our duties, if we did not fail ourselves. Remember, therefore, always to pray for your minister, that God would put some divine message into his mouth, which may leave a heavenly relish on your spirit.

Sect. 16. (6) *Improve every object, and every event, to mind thy soul of its approaching rest.* As all providences and creatures are means to our rest, so they point us to that, as their end. God's sweetest dealings with us at the present would not be half so sweet



as they are, if they did not intimate some further sweetness. Thou takest but the bare earnest, and overlookest the main sum, when thou receivest thy mercies, and forgettest thy crown. O that Christians were skilful in this art! You can open your bibles; learn to open the volumes of creatures and providences, to read there also of God and glory. Thus we might have a fuller taste of Christ and heaven in every common meal, than most men have in a sacrament. If thou prosper in the world, let it make thee more sensible of thy perpetual prosperity. If thou art weary with labour, let it make the thoughts of thy eternal rest more sweet. If things go cross, let thy desires be more earnest to have sorrows and sufferings for ever cease. Is thy body refreshed with food, or sleep? remember the inconceivable refreshment with Christ. Dost thou hear any good news? remember what glad tidings it will be to hear *the trump of God*, and the applauding sentence of Christ. Art thou delighted with the society of the saints? remember what the perfect society in heaven will be. Is God communicating himself to thy Spirit? remember the time of thy highest advancement, when both thy communion and joy shall be full. Dost thou hear the raging noise of the wicked, and the confusions of the world? think of the blessed harmony in heaven. Dost thou hear the tempest of war? remember the day when thou shalt be in perfect peace, under the wings of the Prince of peace for ever. Thus every condition and creature, affords us advantages for a heavenly life, if we had but hearts to improve them.



Sect. 17. (7) *Be much in the angelical work of praise.*

The more heavenly the employment, the more will it make the spirit heavenly. Praising God is the work of angels and saints in heaven, and will be our own everlasting work ; and if we were more in it now, we should be liker to what we shall be then. As desire, faith and hope, are of shorter continuance than love and joy ; so also preaching, prayer, and sacraments, and all means for expressing and confirming our faith and hope, shall cease, when our triumphant expressions of love and joy shall abide for ever. *The liveliest emblem of heaven that I know upon earth, is, when the people of God, in the deep sense of his excellency and bounty, from hearts abounding with love and joy, join together, both in heart and voice, in the chearful and melodious singing of his praises.* These delights, like the testimony of the spirit, witness themselves to be of God, and bring the evidences of their heavenly parentage along with them.

Sect. 18. Little do we know how we wrong ourselves, by shutting out of our prayers the praises of God, or allowing them so narrow a room as we usually do, while we are copious enough in our confessions and petitions. *Reader, I intreat thee, remember this ; let praises have a larger room in thy duties ; keep matter ready at hand to feed thy praise, as well as matter for confession and petition.* To this end, study the excellencies and goodness of the Lord, as frequently as thy own wants and unworthiness ; the mercies thou hast received, and those which are promised, as often as the sins thou hast committed. *Praise is comely for*  
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*the upright. Whoso offereth praise, glorifieth God. Praise ye the Lord, for the Lord is good; sing praises unto his name, for it is pleasant (c). Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name (d).* Had not David a most heavenly spirit, who was so much in this heavenly work? Doth it not sometimes raise our hearts, when we only read *the song of Moses*, and *the psalms of David*? How much more would it raise and refresh us, to be skillful and frequent in the work ourselves? O the madness of youth, that lay out their vigour of body and mind upon vain delights and fleshly lusts, which is so fit for the noblest work of man! And O the sinful folly of many of the saints, who drench their spirits in continual sadness, and waste their days in complaints and groans, and so make themselves both in body and mind, unfit for this sweet and heavenly work! Instead of joining with the people of God in his praises, they are questioning their worthiness, and studying their miseries; and so rob God of his glory, and themselves of their consolation. But the greatest destroyer of our comfort in this duty, is our taking up with the tune and melody, and suffering the heart to be idle, which ought to perform the principal part of the work, and use the melody to revive and exhilarate itself.

Sect. 19. (8) *Ever keep thy soul possessed with believing thoughts of the infinite love of God.* Love is the attractive of love. Few so vile, but will love those that love them. No doubt it is the death of our heavenly life, to have hard thoughts of God, to

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(c) Psalm xxxiii. 1. l. 23. cxxxv. 3. (d) Heb. xiii. 15.



conceive of him as one that would rather damn than save us. This is to put the blessed God into the similitude of Satan. When our ignorance and unbelief have drawn the most deformed picture of God in our imaginations, then we complain that we cannot love him, nor delight in him. This is the case of many thousand Christians. Alas, that we should thus blaspheme God, and blast our own joys! Scripture assures us, that *God is love* (e); that *fury is not in him* (f); that *he hath no pleasure in the death of the wicked, but that the wicked turn from his way and live* (g). Much more hath he testified his love to his chosen, and his full resolution effectually to save them. O that we could always think of God, as we do of a friend; as of one that unfeignedly loves us, even more than we do ourselves; whose very heart is set upon us to do us good, and hath therefore provided for us an everlasting dwelling with himself; it would not then be so hard to have our hearts ever with him! Where we love most heartily, we shall think most sweetly, and most freely. I fear most Christians think higher of the love of a hearty friend, than of the love of God; and what wonder then if they love their friends better than God, and trust them more confidently than God, and had rather live with them than with God?

Sect. 20. (9) *Carefully observe and cherish the motions of the Spirit of God.* If ever thy soul get above this earth, and get acquainted with this heavenly life, the spirit of God must be to thee, as the chariot to *Elijah*; yea, the very living principle by which thou must move and ascend. O then grieve not thy guide, quench

(e) 1 John iv. 16. (f) Isa xxvii. 4. (g) Ezek. xxxiii. 11.



quench not thy life, knock not off thy chariot-wheels ! You little think how much the life, of all your graces, and the happiness of your souls, depend upon your ready and cordial obedience to the spirit. When the spirit urges thee to secret prayer ; or forbids thee thy known transgressions ; or points out to thee the way in which thou shouldst go ; and thou wilt not regard, no wonder if heaven and thy soul be strange. If thou wilt not follow the spirit, while it would draw thee to Christ and thy duty ; how should it lead thee to heaven, and bring thy heart into the presence of God ? What supernatural help, what bold access, shall the soul find in its approaches to the Almighty, that constantly obeys the spirit ? And how backward, how dull, how ashamed, will he be in these addresses, who hath often broke away from the spirit that would have guided him ; *Christian reader*, dost thou not feel sometimes a strong impression to retire from the world, and draw near to God ? Do not disobey, but take the offer, and hoist up thy sails while this blessed gale may be had. The more of the spirit we resist, the deeper will it wound ; and the more we obey, the speedier will be our pace.

Sect. 21. (10) *I advise thee, as a farther help to this heavenly life, not to neglect the due care of thy bodily health.* Thy body is an useful servant, if thou give it its due, and no more than its due ; but it is a most devouring tyrant, if thou suffer it to have what it unreasonably desires ; and it is as a blunted knife, if thou unjustly deny it what is necessary to its support. When we consider, how frequently men offend on both extremes, and how few use their bodies aright,



we cannot wonder if they be much hindered in their converse with heaven. Most men are slaves to their appetite, and can scarce deny any thing to the flesh, and are therefore willingly carried by it to their sports, or profits, or vain companions, when they should raise their minds to God and heaven. As you love your souls, *Make not provision for the flesh, to fulfil the lusts thereof* (h); but remember, *to be carnally minded, is death; because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh, cannot please God. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live* (i). There are a few, who much hinder their heavenly joy, by denying the body its necessities, and so making it unable to serve them: If such wronged their flesh only, it would be no great matter; but they wrong their souls also; as he that spoils the house, injures the inhabitants. When the body is sick, and the spirits languish, how heavenly do we move in the thoughts and joys of heaven?

(h) Rom. xiii. 14.

(i) Rom. viii. 6—8, 12, 13.



## C H A P. XIII.

The nature of heavenly contemplation ; with the time, place, and temper fittest for it.

*Seet. 1. The duty of heavenly contemplation is recommended to the reader, Seet. 2. and defined : Seet. 3—6. (I) The definition is illustrated : Seet. 7. (II) The time fittest for it is represented, as, Seet. 8. (1) stated ; Seet. 9—12. (2) frequent : Seet. 13. and (3) seasonable, every day, particularly every Lord's day ; Seet. 14—17. but more especially when our hearts are warmed with a sense of divine things ; or when we are afflicted, or tempted ; or when we are near death : Seet. 18. (III) The fittest place for it, is the most retired : Seet. 19. (IV) And the fittest temper for it, is, Seet. 20. (1) when our minds are most clear of the world, Seet. 21. (2) and most solemn and serious.*

*Seet. 1. ONCE* more I entreat thee, *Reader*, as thou makest conscience of a revealed duty, and darest not wilfully resist the spirit ; as thou valuest the high delights of a saint, and the soul-ravishing exercise of heavenly contemplation ; that thou diligently study, and speedily, and faithfully practise, the following directions. If, by this means, thou dost not find an increase of all thy graces, and dost not grow beyond the stature of common Christians, and art not made more serviceable in thy place, and more precious in the eyes of all discerning persons, if thy soul enjoy not more communion with God, and thy life be not fuller of comfort, and



and hast it not readier by thee at a dying hour; then cast away these directions, and exclaim against me for ever as a deceiver.

Sect. 2. The duty which I press upon thee so earnestly, and in the practice of which I am now to direct thee, is, 'The set and solemn acting of all the powers of thy soul in meditation upon thy everlasting rest.' More fully to explain the nature of this duty, I will here—*illustrate a little the description itself*,—then point out *the fittest time*,—*place*,—and *temper of mind* for it.

Sect. 3. (I) *It is not improper to illustrate a little the manner in which we have described this duty of meditation, or the considering and contemplating of spiritual things.* It is confessed to be a duty by all, but practically denied by most. Many that make conscience of other duties, easily neglect this. They are troubled, if they omit a sermon, a fast, or a prayer in public or private; yet were never troubled that they have omitted *Meditation* perhaps all their life-time to this very day; though it be that duty, by which all other duties are improved, and by which the soul digesteth truths for its nourishment and comfort. It was God's command to *Joshua*, *This book of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein* (a). As digestion turns food into chyle, and blood, for vigorous health; so *Meditation* turns the truths received and remembered into warm affection, firm resolution, and holy conversation.

Sect.

(a) Joshua i. 8.



Sect. 4. *This Meditation is, the acting of all the powers of the soul.* It is the work of the living, and not of the dead. It is the work of all others the most spiritual and sublime, and therefore not to be well performed by a heart that is merely carnal and earthly. They must necessarily have some relation to heaven, before they can familiarly converse there. I suppose them to be such as have a title to rest, when I persuade them to rejoice in the meditations of rest. And supposing thee to be *a Christian*, I am now exhorting thee to be *an active Christian*. And it is the work of the soul I am setting thee to, for *bodily exercise* doth here *profit but little*. And it must have *all the powers* of the soul, to distinguish it from the common meditation of students; for the understanding is not the whole soul, and therefore cannot do the whole work. As in the body, the stomach must turn the food into chyle, and prepare for the liver; the liver and spleen turn it into blood, and prepare for the heart and brain; so in the soul, the understanding must take in truths, and prepare them for the will, and that for the affections. Christ and heaven have various excellencies, and therefore God hath formed the soul with different powers for apprehending those excellencies. What the better had we been for odoriferous flowers, if we had no smell? Or what good would language or music have done us, if we could not hear? Or what pleasure should we have found in meats and drinks, without the sense of taste? So, what good could all the glory of heaven have done us, or what pleasure should we have had in the perfections of God himself, if we had been without the affections of love and



and joy? And what strength or sweetness canst thou possibly receive by thy meditations on eternity, while thou dost not exercise those affections of the soul, by which thou must be sensible of the sweetness and strength? It is the mistake of Christians, to think that meditation is only the work of the understanding and memory; when every school-boy can do this, or persons that hate the things which they think on. So that you see, there is more to be done than barely to remember and think of heaven; as some labours not only stir a hand, or a foot, but exercise the whole body, so doth meditation the whole soul. As the affections of sinners are set on the world, are turned to idols, and fallen from God, as well as their understanding; so must their affections be reduced to God, as well as the understanding; and as their whole soul was filled with sin before, so the whole must be filled with God now. See *David's* description of the *blessed man*, *His delight is in the law of the Lord, and in his law doth he meditate day and night* (b).

Sect. 5. *This Meditation is set and solemn.* As there is *solemn prayer*, when we set ourselves wholly to that duty; *ejaculatory prayer*, when in the midst of other business we send up some short request to God; so also there is *solemn meditation*, when we apply ourselves wholly to that work; and *transient meditation*, when in the midst of other business we have some good thoughts of God in our minds. And as solemn prayer is either *set*, in a constant course of duty; or *occasional*, at an extraordinary season; so also is meditation. Now, though I would persuade you to that

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(b) Psalm i. 2.



meditation, which is mixed with your common labours, and also that which special occasions direct you to; yet I would have you likewise make it a constant standing duty, as you do by hearing, praying, and reading the scriptures; and no more intermix other matters with it, than you would with prayer, or other stated solemnities.

*Seet. 6. This meditation is upon thy everlasting rest.* I would not have you cast off your other meditations; but surely, as heaven hath the pre-eminence in perfection, it should have it also in our meditation. That which will make us most happy when we possess it, will make us most joyful when we meditate upon it. Other meditations are as numerous, as there are lines in the scriptures, or creatures in the universe, or particular providences in the government of the world. But this is a walk to mount *Sion*; from the kingdoms of this world, to the kingdom of saints; from earth, to heaven; from time, to eternity; it is a walking upon sun, moon, and stars, in the garden and paradise of God. It may seem far off; but spirits are quick; whether in the body, or out of the body, their motion is swift. You need not fear like the men of the world, lest these thoughts should make you mad. It is heaven, and not hell, that I persuade you to walk in. It is joy, and not sorrow, that I persuade you to exercise. I urge you to look on no deformed objects, but only upon the ravishing glory of saints, and the unspeakable excellencies of the God of glory, and the beams that stream from the face of his Son. Will it distract a man to think of his only happiness? Will it distract the miserable to think of mercy, or  
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the prisoner to foresee deliverance, or the poor to think of approaching riches and honor? methinks it should rather make a man mad, to think of living in a world of woe, and abiding in poverty and sickness, among the rage of wicked men, than to think of living with Christ in bliss. *But Wisdom is justified of all her children* (c). Knowledge hath no enemy but the ignorant. This heavenly course was never spoke against by any, but those that never knew it, or never used it. I fear more the neglect of men that approve it, than the opposition or arguments of any against it.

Sect. 7. (II) As to *the fittest time* for this heavenly contemplation, let me only advise, that it be,—*stated,—frequent, and seasonable.*

Sect. 8. (I) *Give it a stated time.* If thou suit thy time to the advantage of the work, without placing any religion in the time itself, thou hast no need to fear superstition. Stated time is a hedge to duty, and defends it against many temptations to omission. Some have not their time at command, and therefore cannot set their hours? and many are so poor, that the necessities of their families deny them this freedom. Such persons should be watchful to redeem time as much as they can, and take their vacant opportunities, as they fall, and especially join meditation and prayer, as much as they can, with the labours of their callings. Yet those that have more time to spare from their worldly necessities, and are masters of their time, I still advise to keep this duty to a stated time. And indeed, if every work of the day had its appointed time,

(c) Luke viii. 35.

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Time, we should be better skilled, both in redeeming time, and in performing duty.

Sect. 9. (2) *Let it be frequent*, as well as stated. How oft it should be, I cannot determine, because men's circumstances differ. But, in general, Scripture requires it to be frequent, when it mentions *meditating day and night*. For those, therefore, who can conveniently omit other business, I advise, that it be once a day at least. Frequency in heavenly contemplation is particularly important.

Sect. 10.—*To prevent a shyness between God and thy Soul.* Frequent society breeds familiarity, and familiarity increases love and delight, and makes us bold in our addresses. The chief end of this duty is, to have acquaintance and fellowship with God, and therefore if thou come but seldom to it, thou wilt keep thyself a stranger still. When a man feels his need of God, and must seek his help in a time of necessity, then it is great encouragement to go to a God we know, and are acquainted with. ‘O! faith the heavenly Christian, I know both whither I go, and to whom. I have gone this way many a time before now. It is the same God that I daily converse with, and the way has been my daily walk. God knows me well enough, and I have some knowledge of him.’ On the other side, what a horror and discouragement will it be to the soul, when it is forced to fly to God in straits, to think, ‘Alas! I know not whither to go. I never went the way before. I have no acquaintance at the court of heaven. My soul knows not that God that I must speak to, and I fear he will not know my soul.’ But especially when we come to die, and must immediately appear



appear before this God, and expect to enter into his eternal rest, when the difference will plainly appear ; then what a joy will it be to think, ' I am going to ' the place that I daily conversed in ; to the place ' from whence I tasted such frequent delights ; to ' that God whom I have met in my meditation so ' often. My heart hath been at heaven before now, ' and hath often tasted its reviving Sweetness ; and if ' my eyes were so enlightened, and my spirits so refreshed, when I had but a taste, what will it be ' when I shall feed on it freely ? ' On the contrary, what a terror will it be to think, ' I must die, and ' go I know not whither ; from a place where I am ' acquainted, to a place where I have no familiarity ' or knowledge ! ' It is inexpressible horror to a dying man, to have strange thoughts of God and heaven. I am persuaded the neglect of this duty so commonly makes death, even to godly men, unwelcome and uncomfortable. Therefore I persuade to frequency in this duty. And as it will prevent shyness between thee and God, so also,

Sect. 11.—*It will prevent unskilfulness in the duty itself.* How awkwardly do men set their hands to a work they are seldom employed in ? Whereas frequency will habituate thy heart to the work, and make it more easy and delightful. The hill which made thee pant and blow at first going up, thou mayest easily run up, when thou art once accustomed to it.

Sect. 12.—*Thou wilt also prevent the loss of that heat and life thou hast obtained.* If thou eat but once in two or three days, thou wilt lose thy strength as fast as it comes. If in holy meditation thou get  
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near to Christ, and warm thy heart with the fire of love, and then come but seldom, thy former Coldness will soon return; especially as the work is so spiritual, and against the bent of depraved nature. It is true, the intermixing of other duties, especially *secret prayer*, may do much to the keeping thy heart above; but *meditation is the life of most other duties*, and *the view of heaven is the life of meditation*.

Sect. 13. (3) *Chuse also the most seasonable time*. All things are beautiful and excellent in their season. Unseasonableness may lose the fruit of thy labour, may raise difficulties in the work, and may turn a duty to a sin. The same hour may be seasonable to one, and unseasonable to another. *Servants and labourers* must take that season, which their business will best afford; either while at work, or in travelling, or when they lie awake in the night. *Such as can chuse what time of the day they will*, should observe, when they find their spirits most active and fit for contemplation, and fix upon that as the stated time. *I have always found that the fittest time for myself is, the evening, from sun-setting to the twilight*. I rather mention this, because it was the experience of a better and wiser man; for it is expressly said, *Isaac went out to meditate in the field at the even-tide* (d). *The Lord's day* is exceeding seasonable for this exercise. When should we more seasonably contemplate our rest, than on that day of rest, which typifies it to us? It being a day appropriated to *spiritual duties*, methinks we should never exclude this duty, which is so eminently spiritual. I verily think this is the chief work of a *Christian sabbath*,  
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(d) Gen. xxiv. 63.



and most agreeable to the design of it's *positive institution*. What fitter time to converse with our *Lord*, than on the *Lord's day*? What fitter day to ascend to heaven, than that on which he arose from earth, and fully triumphed over death and hell. The fittest temper for a true Christian, is, like *John*, to *be in the spirit on the Lord's day* (e). And what can bring us to this joy in the spirit, but the spiritual beholding of our approaching glory? Take notice of this, *you that spend the Lord's day only in public worship*; your allowing no time to *private duty*, and therefore neglecting this spiritual duty of *meditation*, is very hurtful to your souls. *You also that have time on the Lord's day for idleness, and vain discourse*, were you but acquainted with this duty of *contemplation*, you would need no other pastime; you would think the longest day short enough, and be sorry that the night had shortened your pleasure. *Christians*, let heaven have more share in your sabbaths, where you must shortly keep your everlasting sabbath. Use your sabbaths as steps to glory, till you have passed them all, and are there arrived. Especially you that are poor, and cannot take time in the week as you desire, see that you well improve this day; as your bodies rest from their labours, let your spirits seek after rest from God.

Sect. 14. Besides the constant seasonableness of every day, and particularly every *Lord's day*, there are also more peculiar seasons for heavenly contemplation. As for instance,

Sect. 15.—When God hath more abundantly warmed thy spirit with fire from above. Then thou mayest  
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(a) Rev. i. 10.



soar with greater freedom. A little labour will set thy heart a going at such a time as this ; whereas at another time thou mayest take pains to little purpose. Observe the gales of the spirit, and how the spirit of Christ doth move thy spirit. *Without Christ we can do nothing* ; and therefore let us be doing while he is doing ; and be sure not to be out of the way, nor asleep, when he comes. When the spirit finds thy heart, like *Peter*, in prison, and in irons, and smites thee, and says, *Arise up quickly, and follow me* ; be sure thou then arise, and follow, and thou shalt find thy *chains fall off*, and all *doors will open*, and thou wilt be at heaven before thou art aware.

Sect. 16.—*Another peculiar season for this duty, is, when thou art in a suffering, distressed, or tempted state.* When should we take our cordials, but in times of fainting ? When is it more seasonable to walk to heaven, than when we know not in what corner of earth to live with comfort ? Or when should our thoughts converse more above, than when they have nothing but grief below ? Where should *Noah's* dove be but in the ark, when the waters cover all the earth, and she cannot find rest for the sole of her foot ? What should we think on, but our *Father's house*, when we have not even the husks of the world to feed upon ? Surely God sends thy afflictions to this very purpose. Happy art thou, *poor man*, if thou make this use of thy poverty ! and *thou that art sick*, if thou so improve thy sickness ! It is seasonable to go to the promised land, when our burthens are increased in *Egypt*, and our straits in the wilderness. Reader, if thou knewest what a  
cordial



cordial to thy griefs the serious views of glory are, thou wouldst less fear these harmless troubles, and more use that preserving reviving remedy. *In the multitude of my troubled thoughts within me, saith David, thy comforts delight my soul (f).* I reckon, saith Paul, that the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in us (g). For which cause we faint not, but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen, are temporal; but the things which are not seen, are eternal (h).

Señ. 17.—*And another season peculiarly fit for this heavenly duty, is, when the messengers of God summon us to die.* When should we most frequently sweeten our souls, with the believing thoughts of another life, than when we find that this is almost ended? No men have greater need of supporting joys, than dying men; and those joys must be fetched from our eternal joy. As heavenly delights are sweetest, when nothing earthly is joined with them; so the delights of dying Christians are oftentimes the sweetest they ever had. What a prophetic blessing had dying Isaac and Jacob, for their sons? With what a heavenly song, and divine benediction, did Moses conclude his life? What heavenly advice and prayer had the disciples from their Lord, when he was about to leave them? When Paul was ready to be offered

(f) Psalm xciv. 19.

(g) Rom. viii. 18.

(h) 2 Cor. iv. 16—18.



*offered up*, what heavenly exhortations and advice did he give the *Philippians*, *Timothy*, and the *elders of Ephesus*? How near to heaven was *John* in *Patmos*, but a little before his translation thither? It is the general temper of the saints, to be then most heavenly, when they are nearest to heaven. If it be thy case, *Reader*, to perceive thy dying time draw on, O where should thy heart now be, but with Christ! Methinks thou shouldst even behold him standing by thee, and shouldst bespeak him as thy Father, thy Husband thy Physician, thy Friend. Methinks thou shouldst, as it were, see the angels about thee, waiting to perform their last office to thy soul; even those angels, which disdained not to *carry into Abraham's bosom* the soul of *Lazarus*, nor will think much to conduct thee thither. Look upon thy pain and sickness, as *Jacob* did on *Joseph's* chariots, and let thy *spirit* revive within thee, and say, 'It is enough, Christ is yet alive; because he lives, I shall live also (i).' Dost thou need the choicest cordials? Here are choicer than the world can afford; here are all the joys of heaven, even the vision of God, and Christ, and whatsoever the blessed there possess; these dainties are offered thee by the hand of Christ; he hath written the receipt in the promises of the gospel: he hath prepared the ingredients in heaven; only put forth the hand of faith, and feed upon them, and rejoice, and live. The Lord saith to thee, as to *Elijah*, *Arise, and eat, because the journey is too great for thee*. Though it be not long, yet the way is miry; therefore obey his voice, arise and eat, and in the strength of that  
meat

(i) John xiv. 19.



*meat thou mayest go to the mount of God; and, like Moses, die in the mount, whither thou goest up; and say, as Simeon, Lord now lettest thou thy servant depart in peace; for mine eye of faith hath seen thy salvation* (k).

SECT. 18. (III) *Concerning the fittest place for heavenly contemplation, it is sufficient to say, that the most convenient is some private retirement.* Our spirits need every help, and to be freed from every hinderance in the work. If in private prayer, Christ directs us to *enter into our closet, and shut the door, that our Father may see us in secret* (l), so should we do in this meditation. How often did Christ himself retire to some mountain, or wilderness, or other solitary place? I give not this advice for *occasional meditation* but for that which is *set and solemn*. Therefore withdraw thyself from all society, even the society of godly men, that thou mayest awhile enjoy the society of thy Lord. If a student cannot study in a crowd, who exerciseth only his invention and memory; much less shouldst thou be in a crowd, who art to exercise all the powers of thy soul, and upon an object so far above nature. We are fled so far from *superstitious solitude*, that we have even cast off the *solitude of contemplative devotion*. We seldom read of God's appearing by himself, or by his angels, to any of his prophets or saints in a crowd; but frequently when they were alone.—But observe for thyself, what place best agrees with thy spirit; whether within doors, or without. *Isaac's* example, in *going out to meditate in the field*, will, I believe, best suit with most. Our Lord so much used a solitary

(k) Luke ii. 29, 30.

(l) Matt. vi. 6.



tary garden, that even *Judas*, when he came to betray him, *knew* where to find him: And though he took his disciples thither with him, yet *he was withdrawn from them* for more secret devotions (m): And tho' his meditation be not directly named, but only his praying, yet it is very clearly implied; for *his soul is first made sorrowful* with the bitter meditations on his sufferings and death, and then he poureth it out in prayer (n). So that Christ had his accustomed place, and consequently accustomed duty, and so must we; he hath a place that is solitary, whither he retireth himself, even from his own disciples, and so must we; his meditations go further than his thoughts, they affect and pierce his heart and soul, and so must ours. Only there is a wide difference in the object; Christ meditates on the sufferings that our sins had deserved, so that the wrath of his Father passed through all his soul: But we are to meditate on the glory he hath purchased, that the love of the Father, and the joy of the spirit, may enter at our thoughts, and revive our affections, and overflow our souls.

Sect. 19. (IV) *I am next to advise thee concerning the preparations of thy heart for this heavenly contemplation.* The success of the work much depends on the frame of thy heart. When man's heart had nothing in it to grieve the spirit, it was then the delightful habitation of his Maker. God did not quit his residence there, till man expelled him by unworthy provocations. There was no shyness or reserve, till the heart grew sinful, and too loathsome a dungeon for God to delight in. And was this soul  
reduced

(m) John xviii. 1, 2. (n) Luke xxii. 41. (n) Mark xiv. 35.



reduced to its former innocency, God would quickly return to his former habitation; yea, so far as it is renewed and repaired by the Spirit, and purged from its lusts, and beautified with his image, the Lord will yet acknowledge it as his own; Christ will manifest himself unto it, and the Spirit will take it for his temple and residence. So far as the heart is qualified for conversing with God, so far it usually enjoys him. Therefore, *with all diligence keep thy heart, for out of it are the issues of life* (o). More particularly,

Sect. 20. (1) *Get thy heart as clear from the world as thou canst.* Wholly lay-by the thoughts of thy business, troubles, enjoyments. and every thing that may take up any room in thy soul. Get it as empty as thou possibly canst, that it may be the more capable of being filled with God. If thou couldst perform some *outward duty* with a piece of thy heart, while the other is absent, yet this duty above all I am sure thou canst not. When thou shalt go into the *mount of Contemplation*, thou wilt be like the covetous man at the heap of gold, who, when he might take as much as he could, lamented that he was able to carry no more; so thou wilt find as much of God and glory as thy narrow heart is able to contain, and almost nothing to hinder thy full possession, but the incapacity of thy own spirit. Then thou wilt think, ‘O that this understanding, and these affections could contain more! It is more my unsuitness than any thing else, that even this place is not my heaven. God is in this place, and I know it not. This mount is full of Chariots of fire, but mine eyes are shut, and



‘ and I cannot see them. O the words of love Christ  
 ‘ hath to speak, and wonders of love he hath to  
 ‘ shew, but I cannot bear them yet ! Heaven is ready  
 ‘ for me, but my heart is unready for heaven.’  
 Therefore, *reader*, seeing thy enjoyment of God in  
 this contemplation much depends on the capacity  
 and disposition of thy heart, seek him here, if  
 ever, with all thy soul. Thrust not Christ into *the*  
*stable and the manger*, as if thou hadst better guests  
 for the chief rooms. Say to all thy worldly business  
 and thoughts, as Christ to his disciples, *sit ye here*  
*while I go and pray yonder*. Or, as, *Abraham* to his  
 servants, when he went to offer *Isaac*, *abide ye here,*  
*and I will go yonder and worship, and come again to*  
*you*. Even as *the priests thrust king Uzziah out of the*  
*temple*, where he presumed to *burn incense*, when they  
 saw *the leprosy* upon him ; so do thou thrust those  
 thoughts from the temple of thy heart, which have  
 the badge of God’s prohibition upon them.

SECT. 21. (2) *Be sure to set upon this work with the great-  
 est solemnity of heart and mind*. There is no trifling in  
 holy things. *God will be sanctified in them that come*  
*nigh him* (p). These spiritual, excellent, soul-raising  
 duties, are, if well used, most profitable ; but when  
 used unfaithfully, most dangerous. Labour therefore  
 to have the deepest apprehensions of the presence of  
 God, and his incomprehensible greatness. If *Queen*  
*Esther* must not draw near, till *the King hold out the*  
*sceptre* ; think, then, with what reverence thou  
 shouldst approach him, who made the worlds with  
 the word of his mouth, who upholds the earth as  
 in the palm of his hand, who keeps the Sun, Moon,  
 and

(p) Lev. x, 3.



and stars in their courses, who sets bounds to the raging sea. Thou art going to converse with Him, before whom the earth will quake, and devils do tremble, and at whose bar thou and all the world, must shortly stand, and be finally judged. O think, ' I shall then have lively apprehensions of his majesty. My drowsy spirits will then be awakened, ' and my irreverence be laid aside; and why should ' I not now be roused with the sense of his greatness, and the dread of his name possess my soul?' Labour also to apprehend the greatness of the work which thou attemptest, and to be deeply sensible both of its importance and excellency. If thou wast pleading for thy life at the bar of an earthly judge, thou wouldst be serious; and yet that would be a trifle to this. If thou wast engaged in such a work as *David* against *Goliath*, on which the welfare of a Kingdom depended; in itself considered, it were nothing to this. Suppose thou wast going to such a wrestling as *Jacob's*, or to see the fight which the *three disciples* saw in the mount; how seriously, how reverently wouldst thou both approach and behold! If but an angel from heaven should appoint to meet thee, at the same time and place of thy contemplations; with what dread wouldst thou be filled? Consider then, with what a spirit thou shouldst meet the Lord, and with what seriousness and awe thou shouldst daily converse with him. Consider also the blessed issue of the work, if it succeed; it will be thy admission into the presence of God, and the beginning of thy eternal glory on earth; a mean to make thee live above the rate of other men, and fix thee in the next room to the angels themselves,



that thou mayest both live and die joyfully. The prize being so great, thy preparations should be answerable. There is none on earth live such a life of joy and blessedness, as those that are acquainted with this *heavenly conversation*. The joys of all other men are but like a child's play, a fool's laughter, or a sick man's dream of health. He that trades for heaven is the only gainer, and he that neglects it is the only loser. How seriously, therefore, should this work be done?

#### C H A P. XIV.

What use Heavenly Contemplation makes of Consideration, Affections, Soliloquy, and Prayer.

*Sect. 1. The Reader is invited to engage in heavenly Contemplation; Sect. 2. and to that end is (I) directed in the use of consideration; Sect. 3—8. The great influence of which over the heart is represented in several instances: Sect. 9. Then (II) it is shewn how heavenly Contemplation is promoted by the affections; particularly, Sect. 10—12. (1) by love, Sect. 13. (2) Desire, Sect. 14. (3) Hope, Sect. 15. (4) Courage or Boldness, and Sect. 16—18. (5) Joy. Sect. 19. A Caution is added concerning this exercise of the affections. Sect. 20—22, (III) The Chapter concludes with some account of the usefulness of Soliloquy and prayer, in heavenly contemplation.*

*Sect. 1.*



Sect. 1. **H**A V I N G set thy heart in tune, we now come to the music itself. Having got an appetite, now approach to the feast and delight thy soul, *as with marrow and fatness. Come, for all things are now ready.* Heaven, and Christ, and the exceeding weight of glory, are before you. Do not make light of this invitation, nor begin to make excuses; whatever thou art, rich or poor, tho' in almshouses and hospitals, tho' in *highways and hedges*, my commission is, if possible, to *compel you to come in*; and *blessed is he that shall eat bread in the kingdom of God!* The *Manna* lieth about your tents; walk out, gather it up, take it home, and feed upon it. In order to this, I am only to direct you—*how to use your Consideration,——and Affections,——your Soliloquy,——and Prayer.*

Sect 2. (1) *Consideration is the great instrument by which this heavenly work is carried on.* This must be voluntary, and not forced. Some men consider unwillingly; so God will make the wicked consider their sins, when he shall *set them in order before their eyes* (a); so shall the damned consider of the excellency of Christ, whom they once despised, and of the eternal joys which they have foolishly lost. Great is the power which consideration hath for moving the affections, and impressing things on the heart; as will appear by the following particulars.

Sect. 3. (1) *Consideration, as it were, opens the door between the head and the heart.* The understanding, having received truths, lays them up in the memory, and consideration conveys them from thence to the affections.

(a) Psalm 1. 21, 22.



affections. What excellency would there be in much learning and knowledge, if the obstructions between the head and the heart were but opened, and the affections did but correspond to the understanding? He is usually the best scholar, whose apprehension is quick, clear, and tenacious; but he is usually the best Christian, whose apprehension is the deepest, and most affectionate, and who has the readiest passages, not so much from the ear to the brain, as from that to the heart. And though the spirit be the principal cause; yet, on our part, this passage must be opened by consideration.

Sect. 4. (2) *Consideration presents to the affections those things which are most important.* The most delightful object does not entertain where it is not seen, nor the most joyful news affect him that does not hear it; but consideration presents to our view those things which were as absent, and brings them to the eye and ear of the soul. Are not Christ and Glory affecting objects? Would they not work wonders upon the soul, if they were but clearly discovered, and our apprehensions of them were in some measure answerable to their worth? It is consideration that presents them to us; This is the Christian's perspective, by which he can see from earth to heaven.

Sect. 5. (3) *Consideration also presents the most important things in the most affecting way.* Consideration reasons the case with a man's own heart. When a believer would reason his heart to heavenly contemplation, how many arguments offer themselves from God and Christ, from each of the divine perfections, from our former and present state, from promises, from prefer-



sufferings and enjoyments, from hell and heaven? Every thing offers itself to promote our joy, and consideration is the hand to draw them all out; it adds one reason to another, till the scales turn: This it does, when persuading to joy, till it hath silenced your distrust and sorrows, and your cause for rejoicing lies plain before you. If another's reasoning is powerful with us, though we are not certain whether he intends to inform, or deceive us; how much more should our own reasoning prevail with us, when we are so well acquainted with our own intentions? Nay, how much more should God's reasoning work upon us, which we are sure cannot deceive, or be deceived? Now Consideration is but the reading over, and repeating God's reasons to our hearts. As the *Prodigal* had many and strong reasons to plead with himself, why he should return to his *Father's house*; so have we to plead with our affections, to persuade them to our Father's everlasting mansions.

Sect. 6. (4) *Consideration exalts reason to its just authority.* It helps to deliver it from its captivity to the senses, and sets it again on the throne of the soul. When reason is silent, it is usually subject; for when it is asleep, the senses domineer. But consideration awakens our reason, till, like *Sampson*, it rouses up itself, and breaks the bonds of sensuality, and bears down the delusions of the flesh. What strength can the lion exert while asleep? What is a king when deposed from his throne, more than another man? Spiritual reason excited by meditation, and not fancy or fleshly sense, must judge of heavenly joys. Consideration exalts the objects of faith, and comparatively disgraces the objects of sense. The



most inconsiderate men are the most sensual. It is too easy and common to sin against knowledge; but against sober, strong, persevering consideration, men seldom offend.

Sect. 7. (5) *Consideration makes reason strong and active.* Before, it was as a standing water, but now as a stream, which violently bears down all before it. Before, it was the stones in the brook, but now like that out of *David's* sling, which smites the *Goliath* of our unbelief in the forehead. As wicked men continue wicked, because they bring not reason into act and exercise; so godly men are uncomfortable, because they let their reason and faith lie asleep, and don't stir them up to action by this work of meditation. What fears, sorrows, and joys, will our very dreams excite? How much more then would serious meditation affect us?

Sect. 8. (6) *Consideration can continue and persevere in this rational employment.* Meditation holds reason and faith to their work, and blows the fire till it thoroughly burns. To run a few steps will not get a man heat, but walking an hour may; and though a sudden occasional thought of heaven will not raise our affections to any spiritual heat, yet meditation can continue our thoughts till our hearts grow warm. — Thus you see the powerful tendency of consideration to produce this great elevation of the soul in heavenly contemplation.

Sect. 9. (II) *Let us next see how this heavenly work is promoted by the particular exercise of the affections.* It is by *Consideration* that we first have recourse to the *memory*, and from thence take those *heavenly doctrines*, which we intend to make the subject of our



our *Meditation*; such as, promises of eternal life, descriptions of the saints glory, the resurrection, &c. &c. &c.—We then present them to our *judgment*, that it may deliberately view them over, and take an exact survey, and determine uprightly concerning the perfection of our celestial happiness, against all the dictates of flesh and sense, and so as to magnify the Lord in our hearts, till we are filled with a *holy admiration*.—But the principal thing is to exercise, not merely our judgment, but our *Faith* in the truth of our everlasting rest; by which I mean, both the truth of the promises, and of our own personal interest in them, and title to them. If we did really and firmly believe, *that there is such a glory, and that within a few days our eyes shall behold it*, O what passions would it raise within us! What astonishing apprehensions of that life would it produce! What love, what longings would it excite within us! O how would it actuate every affection! How it would transport us with joy, upon the least assurance of our title! Never expect to have love and joy move, when faith stands still, which must lead the way. Therefore daily exercise faith, and set before it the freeness of the promise, God's urging all to accept it, Christ's gracious disposition, all the evidences of the love of Christ, his faithfulness to his engagements, and the evidences of his love in ourselves; lay all these together, and think, whether they do not testify the good will of the Lord concerning our salvation, and may not properly be pleaded against our unbelief.—Thus when the judgment hath determined, and Faith hath apprehended, the truth of our happiness, then may *our meditation proceed to raise our affections*, and particularly



cularly, — Love, — Desire, — Hope, — Courage, or Boldness, — and Joy.

SECT. 10. (1) *Love is the first affection to be excited in heavenly contemplation.* The object of it is goodness. Here, *Christian*, is the soul-reviving part of thy work. Go to thy *memory*, thy *judgment*, and thy *faith*, and from them produce the excellencies of thy rest; present these to thy affection of love, and thou wilt find thyself, as it were, in another world. Speak out, and love can hear. Do but reveal these things, and love can see. It is the brutish love of the world that is blind; divine love is exceeding quick-sighted. Let thy faith take hold of thy heart, and shew it the sumptuous buildings of thy eternal habitation, and the glorious ornaments of thy father's house, even the Mansions Christ is preparing, and the honours of his kingdom; let thy faith lead thy heart into the presence of God, and as near as thou possibly canst, and say to it, 'Behold the Antient  
' of Days, the Lord Jehovah, whose name is, I AM:  
' This is He, who made all worlds with his word,  
' who upholds the earth, who rules the nations, who  
' disposes of all events, who subdues his foes, who  
' controuls the swelling waves of the sea, who governs the winds, and causes the sun to run its race,  
' and the stars to know their courses: This is  
' He, who loved thee from everlasting, formed  
' thee in the womb, gave thee this soul, brought  
' thee forth, shewed thee the light, and ranked thee  
' with the chief of his earthly creatures, who endued thee with thy understanding, and beautified  
' thee with his gifts, who maintains thy life and  
' all its comforts, and distinguishes thee from the  
• most



‘ most miserable and vilest of men. O here is an  
‘ object worthy thy love! Here shouldst thou even  
‘ pour out thy soul in love! Here it is impossible for  
‘ thee to love too much! This is the Lord, who hath  
‘ blessed thee with his benefits, *spread thy table in the*  
‘ *sight of thine enemies, and made thy cup overflow!*  
‘ This is he whom angels and saints praise, and the  
‘ heavenly host for ever magnify!’ Thus do thou  
expatiate on the praises of God, and open his ex-  
cellencies to thine heart, till the holy fire of love  
begins to kindle in thy breast.

Sect. 11. If thou feelest thy *love* not yet burn, lead  
thy heart farther, and shew it the Son of the Living  
God, whose name is, *Wonderful, Counsellor, the mighty*  
*God, the everlasting Father, the Prince of peace*; shew  
it the King of saints on the throne of his glory, *the*  
*first and the last; who is, and was, and is to come;*  
*who liveth, and was dead, and behold, He lives for-*  
*evermore; who hath made thy peace, by the blood of his*  
*cross*, and hath prepared thee with himself an habi-  
tation of peace; his office is the great peace-maker;  
his kingdom is the kingdom of peace; his gospel  
is the tidings of peace; his voice to thee now, is  
the voice of peace: Draw near, and behold him.  
Dost thou not hear his voice? He that bid *Thomas*  
come near, and see the print of the nails, and put  
his finger into his wounds; he it is that calls to  
thee, ‘ Come near, and view the Lord thy Saviour,  
‘ *and be not faithless, but believing; Peace be unto*  
‘ *thee, fear not, it is I.*’ Look well upon him. Dost  
thou not know him? It is he that brought thee up  
from the pit of hell, reversed the sentence of thy  
damnation, bore the curse which thou shouldst have  
borne,



borne, restored thee to the blessing thou hadst forfeited, and purchased the advancement which thou must inherit for ever. And dost thou not yet know him? His hands were pierced, his head, his side, his heart were pierced, that by these marks thou mightest always know him. Dost thou not remember when he *found thee lying in thy blood, and took pity on thee, and dressed thy wounds, and brought thee home, and said unto thee, live?* Hast thou forgotten since he wounded himself to cure thy wounds, and let out his own blood to stop thy bleeding? If thou knowest him not by the face, the voice, the hands, thou mayest know him by the heart; that soul-pitying heart is his; it can be none but his: love and compassion are its certain signatures: This is he, who chose thy life before his own; who pleads his blood before his Father, and makes continual intercession for thee. If he had not suffered, what hadst thou suffered! There was but a step between thee and hell, when he stepped in and bore the stroke. And is not here fuel enough for thy love to feed on? Doth not thy throbbing heart stop here to ease itself, and, like *Joseph, seek for a place to weep in?* Or do not the tears of thy love bedew these lines? Go on then, for the field of love is large; it will be thy eternal work to behold and love; nor needest thou want work for thy present meditation.

Sect. 12. How often hath thy Lord found thee, like *Hagar*, sitting, and weeping, and giving up thy soul for lost, and he opened to thee a well of consolation, and also opened thine eyes to see it? How often, in the posture of *Elijah*, desiring to die out of thy misery, and he hath spread thee a table of unexpected relief



relief, and sent thee on his work refreshed and encouraged? How often, in the case of the prophet's servant, crying out, *Alas! what shall we do, for an host doth encompass us*; and he hath opened thine eyes to see more for thee, than against thee? How often, like *Jonah*, peevish, and weary of thy life, and he hath mildly said, *dost thou well to be angry with me, or murmur against me*? How often hath he set thee on watching and praying, repenting and believing, and when he hath returned, hath found thee asleep, and yet hath covered thy neglect with a mantle of love, and gently pleaded for thee, that *the spirit is willing, but the flesh is weak*? Can thy heart be cold, when thou thinkest of this? Can it contain, when thou rememberest those boundless compassions? Thus, *Reader*, hold forth the goodness of Christ to thy heart; plead thus with thy frozen soul, till with *David*, thou canst say, *My heart was hot within me, while I was musing, the fire burned*. If this will not rouse up thy love, thou hast all Christ's personal excellencies to add, all his particular mercies to thyself, all his sweet and near relations to thee, and the happiness of thy everlasting abode with him. Only follow them close to thy heart. Deal with it, as Christ did with *Peter*, when he thrice asked him, *Lovest thou me?* till he was grieved, and answers, *Lord thou knowest that I love thee*: So grieve and shame thy heart out of its stupidity, till thou canst truly say, 'I know that my Lord knows, that I love him.'

Sect. 13. (2) *The next affection to be exercised in heavenly contemplation, is desire.* The object of it is goodness considered as absent, or not yet attained. If love be hot, desire will not be cold. Think with  
thyself



thyself, ' What have I seen ? O the incomprehensible  
' glory ! O the transcendent beauty ! O blessed souls  
' that now enjoy it ! who see a thousand times more  
' clearly, what I have seen at a distance, and through  
' dark interposing clouds. What a difference be-  
' tween my state and theirs ! I am-sighing, and they  
' are singing. I am offending, and they are pleasing  
' God. I am a spectacle of pity like a *Job*, or a  
' *Lazarus*, but they are perfect, and without blemish.  
' I am here entangled in the love of the world,  
' while they are swallowed up in the love of God.  
' They have none of my cares and fears ; they weep  
' not in secret ; they languish not in sorrows ; these  
' *tears are wiped away from their eyes*. O happy,  
' a thousand times happy souls ! Alas, that I must  
' dwell in sinful flesh, when my brethren and com-  
panions dwell with God ! How far out of sight  
' and reach of their high enjoyments do I here live ?  
' What poor feeble thoughts have I of God ? What  
' cold affections towards him ? How little have I of  
' that life, that love, that joy, in which they con-  
' tinually live ? How soon doth that little depart  
' and leave me in thicker darkness ? Now and then a  
' spark falls upon my heart, and while I gaze upon  
' it, it dies, or rather my cold heart quenches it.  
' But they have their *light in his light*, and drink  
' continually at the spring of joys. Here we are  
' vexing each other with quarrels, when they are of  
' one heart and voice, and daily sound forth the  
' hallelujahs of heaven with perfect harmony. O  
' what a feast hath my faith beheld, and what a  
' famine is yet in my spirit ! O blessed souls ! I  
' may not, I dare not, envy your happiness ; I rather  
' rejoice



'rejoice in my brethren's prosperity, and am glad  
 'to think of the day when I shall be admitted into  
 'your fellowship. I wish not to displace you, but  
 'to be so happy as to be with you. Why must I  
 'stay, and weep, and wait? My Lord is gone; he  
 'hath left this earth, and is entered into his glory;  
 'my brethren are gone; my friends are there;  
 'my house, my hope, my all is there. When I  
 'am so far distant from my God, wonder not *what*  
 'aileth me, if I now complain; an ignorant *Micah*  
 'will do so for his idol, and shall not my soul do  
 'so for the living God? Had I no hope of enjoy-  
 'ment, I would go hide myself in the desarts, and  
 'lie and howl in some obscure wilderness, and spend  
 'my days in fruitless wishes; but since it is the  
 'land of my promised rest, and my soul draws near,  
 'and is almost at it, I will love and long, I will look  
 'and desire, I will be breathing. How long, Lord!  
 'how long wilt thou suffer this soul to pant and  
 'groan, and not open to him who waits, and longs  
 'to be with thee!' Thus, *christian reader*, let thy  
 thoughts aspire, till thy soul longs, as *David*, O,  
*that one would give me to drink of the wells of sal-*  
*vation!* And till thou canst say as he did, *I have*  
*longed for thy salvation, O Lord* (b). And as the  
 Mother and brethren of Christ, when they could not  
 come at him, because of the multitude, sent to him,  
 saying, *Thy mother and brethren stand without, desir-*  
*ing to see thee;* so let thy message to him be, and  
 he will own thee; for he hath said, *they that hear my*  
*word, and do it, are my mother and my brethren* (c).

Sect. 14.

(b) Psalm cxix. 174.

(c) Luke viii. 20 21.



Se<sup>c</sup>t. 24. (3) *Another affection to be exercised in heavenly contemplation, is hope.* This helps to support the soul under sufferings, animates it to the greatest difficulties, gives it firmness in the most shaking trials, enlivens it in duties, and is the very spring that sets all the wheels a going. Who would believe or strive for heaven, if it were not for the hope that he hath to obtain it? Who would pray, but for the hope to prevail with God? If your hope dies, your duties die, your endeavors die, your joys die, and your souls die. And if your hope be not in exercise, but asleep, it is next to dead. Therefore, *Christian Reader* when thou art winding up thy affections to heaven, forget not to give one lift to thy hope. think thus, and reason thus with thy own heart;

‘ why should I not confidently and comfortably  
‘ hope, when my soul is in the hands of so com-  
‘ passionate a Saviour, and when a kingdom is at  
‘ the disposal of so bountiful a God? Did he ever  
‘ discover the least backwardness to my good, or in-  
‘ clination to my ruin? Hath he not sworn, that  
‘ *He delights not in the death of him that dieth, but*  
‘ *rather that he should repent and live?* Have not all  
‘ his dealings witnessed the same? Did he not mind  
‘ me of my danger, when I never feared it, because  
‘ he would have me escape it? Did he not mind  
‘ me of my happiness, when I had no thoughts of  
‘ it, because he would have me enjoy it? How often  
‘ hath he drawn me to himself, and his Christ,  
‘ when I have drawn backward? How hath his Spirit  
‘ incessantly solicited my heart? And would he  
‘ have done all this, if he had been willing that I  
‘ should perish? should I not hope, if an honest man  
‘ had



' had promised me something in his power? And  
 ' shall not hope, when I have the covenant and  
 ' oath of God? It is true, the glory is out of  
 ' sight; we have not beheld the mansions of the  
 ' saints; but is not the promise of God more certain  
 ' than our sight? we must not be *saved* by sight  
 ' but by *hope*, and *hope that is seen is not hope*; for  
 ' what a man seeth, why doth he yet hope for? But  
 ' if we hope for that we see not, then do we with  
 ' patience wait for it (d). I have been ashamed of my  
 ' hope in an arm of flesh, but hope in the promise  
 ' of God, *maketh not ashamed* (e). In my greatest  
 ' sufferings I will say, *the Lord is my portion, there-*  
 ' *fore will I hope in him; the Lord is good unto*  
 ' *them that wait for him, to the soul that seeketh him.*  
 ' *It is good that a man should both hope and quietly wait*  
 ' *for the salvation of the Lord. For the Lord will*  
 ' *not cast-off for ever. But though he cause grief,*  
 ' *yet will he have compassion according to the multi-*  
 ' *tude of his mercies* (f). Tho' I languish and die,  
 ' yet will I hope; for *the righteous hath hope in his*  
 ' *death* (g). Though I must lie down in dust and  
 ' darkness, yet there *my flesh shall rest in hope* (h).  
 ' And when my flesh hath nothing to rejoice in, yet  
 ' will I *hold-fast the rejoicing of the hope firm unto the*  
 ' *end* (i); for *the hope of the righteous shall be glad-*  
 ' *ness* (k). Indeed, if I was myself to satisfy divine  
 ' justice, then there had been no hope; but Christ  
 ' hath brought in a better hope, by the which we draw

' *nigh*

(d) Rom. vii. 24, 25.

(e) Rom. v. 5.

(f) Lam. iii. 24—26, 31, 32.

(g) Prov. xiv. 32.

(h) Psalm xvi. 9.

(i) Heb. iii. 14.

(k) Prov. x. 28.



‘ *nigh unto God* (i). Or, if I had to do with a feeble  
 ‘ creature, there were small hope; for how could  
 ‘ he raise this body from the dust, and lift me above  
 ‘ The sun? but what is this to the Almighty power,  
 ‘ which made the heavens and the earth out of  
 ‘ nothing? Cannot that power which raised Christ  
 ‘ from the dead, raise me? and that, which hath  
 ‘ glorified the head, glorify also the members?  
 ‘ Doubtless by the blood of his Covenant, God will  
 ‘ send forth his prisoners out of the pit wherein is no  
 ‘ water; therefore will I turn to the strong hold, as a  
 ‘ prisoner of hope (m).’

Señ. 15. (4) *Courage or boldness is another affection to*  
*be exercised in heavenly contemplation.* It leadeth to  
 resolution and concludeth in action. When you  
 have raised your love, desire, and hope, go on and  
 think thus with yourself; ‘ *will God indeed dwell*  
 ‘ *with men?* And is there such a glory within the  
 ‘ reach of hope? Why then do I not lay hold upon  
 ‘ it? Where is the chearful vigour of my spirit?  
 ‘ Why do I not *gird up the loins of my mind* (n)?  
 ‘ Why don’t I set upon my enemies on every side,  
 ‘ and valiantly break through all resistance? What  
 ‘ should stop me, or intimidate me? Is God with  
 ‘ me, or against me in the work? Will Christ stand  
 ‘ by me, or will he not? *If God and Christ be for*  
 ‘ *me*, who can be against me (o)? In the work of  
 ‘ sin, almost all things are ready to help us, and  
 ‘ only God and his servants are against us, yet how  
 ‘ ill doth that work prosper in our hands? But in

my

(i) Heb. vii. 19.

(m) Zach. ix. 11. 12.

(n) 1 Pet. i. 13.

(o) Rom. viii. 31.



‘ my course to heaven, almost all things are against  
‘ me, but God is for me; and therefore how happily  
‘ doth the work succeed? Do I set upon this work  
‘ in my own strength, or rather in the strength of  
‘ Christ my Lord? And *can not I do all things, through*  
‘ *Him that strengthens me* (p)? Was he ever foiled by  
‘ an enemy? He hath indeed been assaulted, but was  
‘ he ever conquered? Why then doth my flesh urge  
‘ me with the difficulties of the work? Is any thing  
‘ too hard for omnipotence? May not *Peter* boldly  
‘ walk on the Sea, if Christ gives the word of com-  
‘ mand? If he begin to sink, is it from the weak-  
‘ ness of Christ, or the smallness of his Faith? Do  
‘ I not well deserve to be turned into hell, if mortal  
‘ threats can drive me thither? Do I not well  
‘ deserve to be shut out of heaven, if I will be  
‘ frightened from thence with the reproach of tongues?  
‘ what if it were *Father*, or *mother*, or *Husband*,  
‘ or *Wife*, or the nearest friend I have in the world,  
‘ (if they may be called friends that would draw me  
‘ to damnation) should not I forsake all that would  
‘ keep me from Christ? Will their friendship  
‘ countervail the enmity of God, or be any comfort  
‘ to my condemned soul? Shall I be yielding to the  
‘ desires of men, and only harden myself against  
‘ the Lord? Let them beseech me upon their knees,  
‘ I will scorn to stop my course, to behold them; I  
‘ will shut my ears to their cries: Let them flatter,  
‘ or frown; let them draw out tongues or swords  
‘ against me; I am resolved in the strength of Christ  
‘ to break through, and look upon them as dust: If  
‘ they would entice me with preferment, even with

(p) Phil. iv. 13.

D d 2



‘ the kingdoms of the world, I will no more regard  
‘ them than the dung of the earth. O blessed rest !  
‘ O glorious state ! Who would sell thee for dreams  
‘ and shadows ? Who would be enticed or affrighted  
‘ from thee ? Who would not strive, and fight, and  
‘ watch, and run, and that with violence, even to  
‘ the last breath, in order to obtain thee ? surely  
‘ none, but those that know thee not, and believe  
‘ not thy glory.’

Sect. 15. (5) *The last affection to be exercised in heavenly contemplation, is Joy.* Love, desire, hope, and courage, all tend to raise our joy. This is so desirable to every man by nature, and so essentially necessary to constitute our happiness, that, I hope, I need not say much to persuade you to any thing that would make your life delightful. Supposing you therefore already convinced, that the pleasures of the flesh are brutish and perishing, and that your solid and lasting joy must be from heaven, instead of persuading, I will proceed in directing. Reader, if thou hast managed well the former work, thou art got within sight of thy rest ; thou believest the truth of it ; thou art convinced of its excellency ; thou art fallen in love with it ; thou longest after it ; thou hopest for it ; and thou art resolved to venture courageously for obtaining it. But is here any work for joy in this ? we delight in the good we possess ; it is present good that is the object of joy ; and thou wilt say, ‘ Alas ! I am yet without it.’ But think a little farther with thyself. Is it nothing to have a deed of gift from God ! are his infallible promises no ground of joy ? Is it nothing to live in daily expectation of entering into the kingdom ? Is not



my assurance of being hereafter glorified, a sufficient ground for inexpressible joy? Is it not a delight to the heir of a kingdom, to think of what he must soon possess, though at present he little differs from a servant? Have we not both command, and example, for *rejoicing in hope of the glory of God* (q) ?

Sect. 17. Here then, *Reader* take thy heart once more, and carry it to the top of the highest mount; *shew it the kingdom of Christ, and the glory of it*, and say to it, *'All this will thy Lord give thee, who hast believed in him, and been a worshipper of him. It is the father's good pleasure to give thee this kingdom'* (r). Seest thou this astonishing glory which is above thee? All this is thy own inheritance. This crown is thine, these pleasures are thine; this company, this beautiful place, all are thine; because thou art Christ's, and Christ is thine; when thou wast united to him, thou hadst all these with him.' Thus take thy heart into the *land of promise*; shew it the pleasant hills, and fruitful vallies; shew it the clusters of grapes which thou hast gathered, to convince it, that it is a blessed land, *flowing with better than milk and honey*: Enter the gates of the *holy city*; walk thro' the streets of the *New Jerusalem*; wa'k about *Sion*, and go round about her; tell the towers thereof; mark well her bulwarks; consider her palaces; that thou mayest tell it only to thy soul (s). Hath it not the glory of God, and is not her light like unto a stone most precious, even like a *Jasper-stone*, clear as *chrystal*; See the twelve foundations of her walls and in them the names of the twelve apostles of the Lamb. And the

(q) Rom. v. 2. xii. 12.

(r) Luke xii. 32.

(s) Psalm-xlviii. 12, 13.



*the building of the walls of it are of jasper; and the city is pure gold, like unto clear glass; and the foundations are garnished with all manner of precious stones. And the twelve gates are twelve pearls, every several gate is of one pearl; and the street of the city is pure gold, as it were transparent glass. There is no temple in it; for the Lord God Almighty, and the Lamb, are the temple of it. It hath no need of the sun, neither of the moon in it; for the glory of God doth lighten it, and the Lamb is the light thereof: and the nations of them which are saved, shall walk in the light of it. These sayings are faithful and true: And the Lord God of the holy prophets sent his angels, and his own Son, to shew unto his servants the things which must shortly be done (1). Say now to all this, ' This is thy rest, O my soul! And this must be ' the place of thy everlasting habitation. Let all the ' sons of Sion rejoice, let the daughters of Jerusalem ' be glad; for great is the Lord, and greatly to be ' praised in the city of our God, in the mountain of his ' holiness. Beautiful for situation, the joy of the ' whole earth is mount Sion. God is known in her ' palaces for a refuge (u).'*

*Sect. 13. Yet proceed on. The soul that loves, ascends frequently, and runs familiarly thro' the streets of the heavenly Jerusalem, visiting the Patriarchs and Prophets, saluting the Apostles, and admiring the armies of Martyrs; So do thou lead on thy heart as from street to street; bring it into the palace of the Great King; lead it, as it were, from chamber to chamber. Say to it, ' Here must I lodge; here ' must I live; here must I praise; here must I love, ' and*

(1) Rev. xxi. 11—24. xxii. 6. (u) Psalm xlviii. 13—.



' and be beloved. I must shortly be one of this  
 ' heavenly choir, and be better skilled in the music.  
 ' Among this blessed company must I take up my  
 ' place ; my voice must join to make up the melody.  
 ' My tears will then be wiped away ; my groans  
 ' be turned to another tune : my cottage of clay  
 ' be changed to this palace ; my prison-rags to these  
 ' splendid robes ; and my sordid flesh shall be put  
 ' off, and such a sun-like spiritual body be put on :  
 ' *For the former things are here passed away (w).*  
 ' *glorious things are spoken of thee, O city of God*  
 ' (x) ! When I look upon this glorious place, what  
 ' a dunghill and dungeon, methinks is earth ? O  
 ' what difference betwixt a man feeble, pained,  
 ' groaning, dying, rotting in the grave, and one of  
 these triumphant, shining saints ? Here shall I *drink*  
*of the river of pleasures, the streams whereof make*  
 ' *glad the city of God (y).* Must *Israel*, under the  
 ' bondage of the law, *serve the Lord with joyfulness,*  
 ' *and with gladness of heart, for the abundance of all*  
 ' *things (z) ?* Surely I shall serve him with joyfulness  
 ' and gladness of heart, for the abundance of glory.  
 ' Did persecuted saints *take joyfully the spoiling of*  
 ' *their goods (a) ?* And shall not I take joyfully such  
 ' a full reparation of all my losses ? Was it a cele-  
 ' brated day, *wherein the Jews rested from their ene-*  
 ' *mies, because it was turned unto them from sorrow*  
 ' *to joy, and from mourning into a good day (b) ?*  
 ' What a day then will that be to my soul, whose  
 ' rest and change will be inconceivably greater ?

' When

(w) Rev. xxi. 4.

(x) Psalm lxxxvii. 3.

(y) Psalm xxxvi. 8. xlvi. 4.

(z) Deut. xxviii. 47.

(a) Heb. x. 34.

(b) Esth. ix. 22.



' When the wise men saw the star that led to Christ,  
 ' they rejoiced with exceeding great joy (c) : But I shall  
 ' shortly see him, who is himself the bright and  
 ' morning star (d). If the disciples departed from the  
 ' sepulchre with great joy, when they had but heard  
 ' that their Lord was risen from the dead (e) ; what  
 ' will be my joy, when I see him reigning in glory,  
 ' and myself raised to a blessed communion with him ?  
 ' Then shall I indeed have beauty for ashes, the oil  
 ' of joy for mourning, and the garment of praise for  
 ' the spirit of heaviness ; and Sion shall be made an  
 ' eternal excellency, a joy of many generations (f).  
 ' Why then do I not arise from the dust, and cease  
 ' my complaints ? Why do I not trample on vain  
 ' delights, and feed on the foreseen delights of  
 ' glory ? Why is not my life a continual joy, and  
 ' the favour of heaven perpetually upon my spirit ?

Sect. 19. Let me here observe, that there is no ne-  
 cessity to exercise *these affections*, either exactly in this  
 order, or all at one time. Sometimes one of thy  
 affections may need more exciting, or may be more  
 lively than the rest ; or, if thy time be short, one  
 may be exercised one day, and another upon the  
 next ; all which must be left to thy prudence to de-  
 termine. Thou hast also an opportunity if inclined  
 to make use of it, to exercise *opposite* and more *mixed*  
*affections* : such as, — *Hatred of sin*, which would  
 deprive thy soul of these immortal joys ; — *godly*  
*fear*, lest thou shouldst abuse thy mercy, — *godly*  
*shame and grief*, for having abused it ; — *unfeigned*  
*repentance* ; — *self-indignation* ; — *jealousy over thy*  
*heart* ;

(c) Matt. ii. 10.

(d) Rev. xxii. 16.

(e) Matt. xxviii. 7, 8.

(f) Isa. lxi. 3. lx. 15.



heart;—and pity for those, who are in danger of losing these immortal joys.

Seet. 20. (III) *We are also to take notice, how heavenly contemplation is promoted by soliloquy and prayer.* Tho' consideration be the chief instrument in this work, yet, by itself, it is not so likely to affect the heart. In this respect contemplation is like preaching, where the mere explaining of truths and duties is seldom attended with such success, as the lively application of them to the conscience; and especially when a divine blessing is earnestly sought to accompany such application.

Seet. 21. (I) *By soliloquy, or a pleading the case with thyself, thou must in thy meditation quicken thy own heart.* Enter into a serious debate with it. Plead with it in the most moving and affecting language, and urge it with the most powerful and weighty arguments. It is what holy men of God have practised in all ages. Thus *David, why art thou cast down, O my soul! And why art thou disquieted within me! Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God (g).* And again, *Bless the Lord, O my soul! and all that is within me, bless his holy name. Bless the Lord, O my soul! and forget not all his benefits, &c. (h).* This soliloquy is to be made use of according to the several affections of the soul, and according to its several necessities. It is a preaching to one's self: For as every good master or father of a family is a good preacher to his own family; so every good Christian is a good preacher to his own soul. Therefore, the very same method which a minister should use in his preaching to

(g) Psalm xliii. 11.

(h) Psalm ciii. 1—5.



to others, every Christian should endeavour after in speaking to himself. Observe the matter and manner of the most heart-affecting minister; let him be as a pattern for your imitation; and the same way that he takes with the hearts of his people, do thou also take with thy own heart. Do this in thy heavenly contemplation; explain to thyself the things on which thou dost meditate; confirm thy faith in them from scripture; and then apply them to thyself, according to their nature, and thy own necessity. There is no need to object against this, from a sense of thy own inability. Doth not God command thee to *teach the scriptures diligently unto thy children, and talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou riseth up* (i)? And if thou must have some ability to teach thy children, much more to teach thyself; and if thou canst talk of divine things to others, why not also to thy own heart?

Sect. 22. (2) *Heavenly contemplation is also promoted by speaking to God in prayer; as well as by speaking to ourselves in soliloquy. Ejaculatory prayer may very properly be intermixed with meditation, as a part of the duty. How often do we find David, in the same Psalm, sometimes pleading with his soul, and sometimes with God? The Apostle bids us speak to ourselves in psalms, and hymns, and spiritual songs* (k); and no doubt we may also speak to God in them. This keeps the soul sensible of the divine presence, and tends greatly to quicken and raise it. As God is the highest object of our thoughts, so our viewing of him, speaking to him, and pleading with him,

more

(i) Deut. vi. 7.

(k) Eph. v. 1. 9



more elevates the soul, and excites the affections, than any other part of *meditation*. Tho' we remain unaffected, while we plead the case with ourselves; yet when we turn our speech to God, it may strike us with awe; and the holiness and majesty of him whom we speak to, may cause both the matter and words to pierce the deeper. When we read, that *Isaac went out to meditate in the field*, the margin says, *to pray*; for the *Hebrew* word signifies both. Thus in our *meditations* to intermix *soliloquy* and *prayer*; sometimes speaking to our own *hearts*, and sometimes to *God*, is, I apprehend, the highest step we can advance to in this heavenly work. Nor should we imagine, it will be as well to take up with *prayer* alone, and lay aside *meditation*. For they are distinct duties, and must both of them be performed. We need one, as well as the other, and therefore shall wrong ourselves by neglecting either. Besides, the mixture of them, like music, will be more engaging; as the one serves to put life into the other. And our speaking to ourselves in meditation, should go before our speaking to God in prayer. For want of attending to this due order, men speak to God with far less reverence and affection than they would speak to an angel, if he should appear to them; or to a judge, if they were speaking for their lives. Speaking to the God of heaven in prayer, is a weightier duty than most are aware of.



## C H A P. XV.

Heavenly contemplation assisted by sensible objects  
and guarded against a treacherous heart.

*Sect 1. As it is difficult to maintain a lively impression of heavenly things, therefore Sect 2. (I) heavenly contemplation may be assisted by sensible objects; Sect 3. (1) if we draw strong suggestions from sense; and Sect 4.—11. (2) if we compare the objects of sense with the objects of faith, several instances of which are produced. Sect 12. (II) Heavenly contemplation may be guarded against a treacherous heart by considering, Sect 13, (1) the great backwardness of the heart to this duty, Sect 14, (2) its trifling in it, Sect 16, (3) its wandering from it, and Sect 17. (4) its too abruptly putting an end to it.*

*Sect. 1. T* H E most difficult part of heavenly contemplation, is to maintain a lively sense of heavenly things upon our hearts. It is easier, merely to think of heaven a whole day, than to be lively and affectionate in those thoughts a quarter of an hour. *Faith* is imperfect, for we are renewed but in part; and goes against a world of resistance and being supernatural, is prone to decline and languish, unless it be continually excited. *Sense* is strong according to the strength of the flesh; and being natural, continues, while nature continues. The objects of faith are far off; but those of sense are nigh. We must go as far as heaven for our joys. To rejoice in what we never saw, nor ever knew



knew the man that did see, and this upon a mere promise in the bible; is not so easy as to rejoice in what we see and possess. It must therefore be a point of spiritual prudence, to call in sense to the assistance of faith. It will be a good work, if we can *make friends* of these usual enemies, and make them instruments for raising us to God which are so often the means of drawing us from him. Why hath God given us either our senses, or their common objects, if they might not be serviceable to his praise? Why doth the holy spirit describe the glory of the *new Jerusalem*, in expressions that are grateful to the flesh? Is it that we might think heaven to be made of *gold* and *pearl*? or that saints and angels *eat* and *drink*? No, but to help us to conceive of them as we are able, and to use these borrowed phrases as a glass, in which we must see the things themselves imperfectly represented till we came to an immediate and perfect sight.—And besides shewing *how heavenly contemplation may be assisted by sensible objects*, —this chapter will also shew *how it may be preserved from a wandering heart*.

Sect. 2. (1) In order that *heavenly contemplation may be assisted by sensible objects*, let me only advise—to draw strong suppositions from sense, and to compare the objects of sense with obj. ts of faith.

Sect. 3. (1) *for the helping of thy affections in heavenly contemplation, draw as strong suppositions as possible from thy senses*. Think on the joys above, as boldly as scripture hath expressed them. Bring down thy conceptions to the reach of sense. Both love and joy are promoted by familiar acquaintance. When we attempt to think of God and glory, with-



out the scripture-manner of representing them, we are lost, and have nothing to fix our thoughts upon. We set them so far from us, that our thoughts are strange, and we are ready to say, What is above us is nothing to us. To conceive of God and glory only as above our conception, will beget but little love; or as above our love, will produce little joy. Therefore put Christ no farther from you, than he hath put himself, lest the divine nature be again inaccessible. Think of Christ as in our own glorified nature. Think of glorified Saints, as men made perfect. Suppose thyself a companion with *John* in his survey of the *new Jerusalem*, and viewing the thrones, the majesty, the heavenly hosts, the shining splendour which he saw. Suppose thyself his fellow-traveller into the celestial kingdom, and that thou hadst seen all the saints in their *white robes* with *palms in their hands*; and that thou hadst heard those *songs of Moses, and of the Lamb*. If thou hadst really seen and heard these things, in what a rapture wouldst thou have been? And the more seriously thou puttest this supposition to thyself, the more will thy meditation elevate thy heart. Don't, like the papists, draw them in pictures; but get the liveliest picture of them in thy mind that thou possibly canst, by contemplating the scripture-account of them, till thou canst say, 'Methinks I see a glimpse of glory! Methinks I hear the shouts of joy and praise, and even stand by *Abraham* and *David*. *Peter* and *Paul*, and other triumphant souls! methinks I even see the Son of God appearing in the clouds, and the world standing at his Bar to receive their doom; and hear him say, *come ye blessed*



' *blessed of my Father* ; and see them go rejoicing into  
 ' the joy of their Lord ! My very dreams of these  
 ' things have sometimes greatly affected me, and  
 ' should not these just suppositions much more affect  
 ' me ? What if I had seen, with *Paul* those *unutter-*  
 ' *able things* ? Or, with *Stephen*, had seen *heaven*  
 ' *opened*, and *Christ sitting at the right hand of God* ?  
 ' Surely that one sight was worth his storm of stones  
 ' What if I had seen, as *Isaiah* did, *the Lord sitting*  
 ' *upon his Throne*, and *all the host of heaven standing*  
 ' *on his right hand, and on his left* ? Such things  
 ' did these men of God see ; and I shall shortly see  
 ' far more than ever they saw, till they were loosed  
 ' from flesh, as I must be.' Thus you see how it  
 excites our affections in this heavenly work, if we  
 make strong and familiar suppositions from our bodily  
 senses, concerning the state of blessedness, as the  
 spirit hath in condescending language expressed it.

Sect. 4. (2) *The other way in which our senses may*  
*promote this heavenly work, is by comparing the objects*  
*of sense with the objects of faith.* As for instance :  
 —You may strongly argue with your hearts, from the  
 corrupt delights of sensual men, to the joys above.  
 Think with yourselves ; ' Is it such a delight to a  
 ' sinner to do wickedly ? And will it not be delight-  
 ' ful indeed to live with God ? Hath the drunkard  
 ' such delight in his cups, that the fears of dam-  
 ' nation will not make him forsake them ? Will the  
 ' whore-master rather part with his credit, estate,  
 ' and salvation, than with his brutish delight ? if  
 ' the way to hell can afford such pleasure, what  
 ' then are the pleasures of the saints in heaven ! if



‘ the covetous man hath so much pleasure in his  
‘ wealth, and the ambitious man in places of power  
‘ and titles of honour; what then have the saints  
‘ in everlasting treasures, and in heavenly honours,  
‘ where we shall be set above principalities and  
‘ powers, and be made the glorious spouse of Christ?  
‘ how delightfully will the voluptuous follow their  
‘ recreations from morning to night, or sit at their  
‘ cards and dice, nights and days together? O the  
‘ delight we shall have when we come to our rest,  
‘ in beholding the face of the living God, and in  
‘ singing forth praises to him and the lamb! —

*Compare also the delights above, with the lawful and moderate delights of sense.* Think with thyself, ‘How

‘ sweet is food to my taste when I am hungry;  
‘ especially if it be, as *Isaac* said, *such as I love*  
‘ which my temperance and appetite incline to?  
‘ what delight then must my soul have in feeding  
‘ on *Christ, the living bread*, and in eating with him  
‘ at his table in his kingdom! Was a mess of pottage  
‘ so sweet to *Esau* in his hunger, that he would buy  
‘ it at so dear a rate as his birth-right? How highly  
‘ then should I value this never-perishing food?  
‘ how pleasant is drink in the extremity of thirst,  
‘ scarcely to be expressed; enough to make the  
‘ strength of *Samson* revive? O how delightful will  
‘ it be to my soul to drink of that fountain of living  
‘ water which whoso drinketh it shall thirst no more?  
‘ how delightful are grateful odours to the smell;  
‘ or music to the ear; or beautiful sights to the  
‘ eye? What fragrance then hath the precious oint-  
‘ ment, which is poured on the head of our glorified  
‘ Saviour, and which must be poured on the head



of all his saints, and will fill all heaven with its  
odour? How delightful is the music of the heavenly  
host? How pleasing will be those real beauties  
above? How glorious the building not made with  
hands, the house that God himself dwells in, the  
walks and prospects in the city of God, and the  
celestial paradise?

Sect. 5.—Compare also the delights above, with those  
we find in natural knowledge. These are far beyond  
the delights of sense; but how much farther are  
the delights of heaven? Think then, ‘Can an  
Archimedes be so taken up with his mathematical  
invention, that the threats of death cannot dis-  
engaged him, but he will die in the midst of his  
contemplations? should I not be much more taken  
up with the delights of glory, and die with these  
contemplations fresh upon my soul; especially  
when my death will perfect my delights, while  
those of Archimedes die with him? What exquisite  
pleasure is it to dive into the secrets of nature,  
and find out the mystery of arts and sciences;  
especially if we make a new discovery in any one  
of them? What high delights are there then in  
the knowledge of God and Christ? if the face of  
human learning be so beautiful, as to make sensual  
pleasures appear base and brutish; how beautiful  
then is the face of God? when we meet with some  
choice book, how could we read it day and night,  
almost forgetful of meat, drink, or sleep? What  
delights are there then at God’s right hand, where  
we shall know in a moment all that is to be  
known?’—Compare also the delights above, with  
the delights of morality, and of the natural affections.

what



what delights had many sober *Heathens* in the rules and practice of *moral* duties, so that they took him alone for an honest man, who did well through the love of virtue, and not merely for fear of punishment; yea so much valued was this *moral* virtue, that they thought man's chief happiness consisted in it? Think then, 'What excellency will there be  
' in our heavenly perfection, and in that uncreated  
' perfection of God, which we shall behold? What  
' sweetness is there in the exercise of natural love,  
' whether to Children, Parents, yoke fellows, or  
' intimate friends? Does *David* say of *Jonathan* thy  
' love to me was wonderful, passing the love of  
' women? Did the soul of *Jonathan* cleave to *David*?  
' Had Christ himself one *Disciple*, whom he especially  
' loved, and who was wont to lean on his breast? If  
' then the delights of close and cordial friendship  
' be so great, what delight shall we have in the  
' friendship of the Most High, and in our mutual  
' intimacy with Jesus Christ, and in the dearest love  
' of the saints? surely this will be a stricter friend-  
' ship, and these more lovely and desirable friends  
' than ever the sun beheld; and both our affections  
' to our Father and Saviour, and especially theirs to  
' us will be such as we never knew here. If one  
' angel could destroy an host, the affections of  
' spirits must also be proportionably stronger, so that  
' we shall then love a thousand times more ardently  
' than we can now. As all the attributes and works  
' of God are incomprehensible, so is this of love; he  
' will love us infinitely beyond our most perfect love  
' to him. What then will there be in this mutual  
' love?'



Sect. 6.—*Compare also the excellencies of heaven, with those glorious works of creation, which our eyes now behold. What wisdom, power, and goodness, are manifested therein; How does the majesty of the Creator shine in this fabric of the world? His works are great, sought out of all them that have pleasure therein. What divine skill in forming the bodies of men or beasts? What excellency in every plant? What beauty in flowers? What variety and usefulness in herbs, fruits, and minerals? What wonders are contained in the earth and its inhabitants; the ocean of waters, with its motions and dimensions; and the constant succession of spring and autumn, of summer and winter? Think then, ‘ If these  
‘ things, which are but servants to sinful man, are  
‘ so full of mysterious worth, what is that place  
‘ where God himself dwells, and which is prepared  
‘ for just men made perfect with Christ? What glory  
‘ is there in the least of yonder stars? What a vast  
‘ resplendent body is yonder moon, and every planet?  
‘ What an inconceivable glory hath the sun? But  
‘ all this is nothing to the glory of heaven. Yonder  
‘ sun must there be laid aside as useless. Yonder is  
‘ but darkness to the lustre of my Father’s house.  
‘ I shall myself be as glorious as that sun. This  
‘ whole earth is but my Father’s footstool. This  
‘ thunder is nothing to his dreadful voice. These  
‘ winds are nothing to the breath of his mouth. If  
‘ the sending rain, and making the sun to rise on the  
‘ just, and on the unjust, be so wonderful, how much  
‘ more wonderful and glorious will that sun be, which  
‘ must shine on none but saints and angels?’—*  
*Compare also the enjoyments above, with the wonders*

of



*of Providence in the church and world.* Would it not be an astonishing sight, to see *the sea stand as a wall, on the right hand, and on the left, and the dry land appear in the midst, and the people of Israel pass safely through, and Pharoah and his host drowned?* or to have seen the *ten plagues of Egypt?* or *the rock gushing forth streams?* or *manna and quails rained from heaven?* or *the earth opening and swallowing up the wicked?* But we shall see far greater things than these; not only sights more wonderful, but more delightful: There shall be no blood, nor wrath, intermingled; nor shall we cry out, as *the men of Bethshemesh;* *Who is able to stand before this holy Lord God?* How astonishing to see *the sun stand still in the firmament;* or *the dial of Ahaz go back ten degrees?* But we shall see when *there shall be no sun;* or rather shall behold for ever a sun of infinitely greater brightness. What a life should we live, if we could have *drought or rain* at our prayers; or have *fire from heaven* to destroy our enemies, as *Elijah* had; or raise the dead, as *Elisha;* or miraculously cure diseases, and speak all languages, as the *Apostles?* Alas, these are nothing to the wonders we shall see and possess with God; and all of them wonders of goodness and love. We shall ourselves be the subjects of more wonderful mercies than any of these. *Jonah* was raised but from a three day's burial *in the belly of a fish;* but we shall be raised from many years rottenness and dust; and that dust exalted to the glory of the sun; and that glory perpetuated through eternity. Surely, if we observe but common providences; as, the motion of the sun; the tides of the sea; the standing of the earth; the watering it

it



it with rain, as a garden; the keeping in order a wicked confused world; with many others; they are all admirable. But what are these to the *Sion* of God, the vision of the divine majesty, and the order of the heavenly hosts?—Add to these, *those particular providences which thou hast thyself enjoyed and recorded through thy life, and compare them with the mercies thou shalt have above.* Look over the mercies of thy youth and riper age, of thy prosperity and adversity, of thy several places and relations; are they not excellent and innumerable, rich and engaging? How sweet was it to thee, when God resolved thy doubts; scattered thy fears; prevented the inconveniences into which thy own counsel would have cast thee; eased thy pains; healed thy sickness; and raised thee up as from death and the grave? Think then, ‘Are all these so sweet and precious, that without them my life would have been a perpetual misery? Hath his providence on earth lifted me so high, *and his gentleness made me great!* How sweet then will his glorious presence be? How high will his eternal love exalt me? And how great shall I be made in communion with his greatness? If my pilgrimage and warfare have such mercies, what shall I find in my home, and in my triumph? If God communicates so much to me, while I remain a sinner; what will he bestow when I am a perfected saint? If I have had so much at such a distance from him; what shall I have in his immediate presence, where I shall ever stand before his throne?’

Sect. 7. — *Compare the joys above, with the comforts thou hast here received in ordinances.* Hath not the  
Bible



*Bible* been to thee as an open fountain, flowing with comforts day and night? What suitable promises have come into thy mind; so that, with *David*, thou mayest say, *Unless thy law had been my delight, I should then have perished in mine affliction?* Think then, ‘ If his word be so full of consolations, what  
‘ overflowing springs shall we find in God himself?  
‘ If his letters are so comfortable, what will the  
‘ glories of his presence be? If the promise is so  
‘ sweet, what will the performance be? If the *Testa-*  
‘ *ment* of our Lord, and our charter for the king-  
‘ dom, be so comfortable, what will be our possession  
‘ of the kingdom itself?—Think farther, ‘ What  
‘ delights have I also found in the word *preached?*  
‘ When I have sat under a heavenly, heart-search-  
‘ ing teacher, how hath my heart been warmed? Me-  
‘ thinks I have felt myself almost in heaven. How  
‘ often have I gone to the congregation troubled in  
‘ spirit, and returned joyful? How often have I gone  
‘ doubting, and God hath sent me home persuaded  
‘ of his love in Christ? What cordials have I met  
‘ with to animate me in every conflict? If but the  
‘ face of *Moses* shine so gloriously, what glory is  
‘ there in the face of God? If *the feet of them that*  
‘ *publish peace, that bring good tidings of salvation,*  
‘ *be beautiful;* how beautiful is the face of the Prince  
‘ of Peace? If *this treasure* be so precious in *earthen*  
‘ *vessels;* what is that treasure laid up in heaven?  
‘ *Blessed are the eyes that see* what is seen there, and  
‘ *the ears that hear the things* that are heard there.  
‘ There shall I hear *Elijah, Isaiah, Jeremiah, John,*  
‘ *Peter, Paul;* not preaching to gainstayers, in im-  
‘ prisonment, persecution, and reproach; but tri-  
‘ umphing



‘umpling in the praises of him that hath raised  
‘them to honour and glory.’—Think also, ‘What  
‘joy is it to have access and acceptance in *prayer*;  
‘that I may always go to God, and open my case,  
‘and unbosom my soul to him, as to my most  
‘faithful friend; but it will be a more unspeakable  
‘joy when I shall receive all blessings without ask-  
‘ing, and all my necessities and miseries will be  
‘removed, and when God himself will be the por-  
‘tion and inheritance of my soul.’—As for the  
*Lord’s supper*, ‘What a privilege is it to be ad-  
‘mitted to sit at his table, to have his covenant  
‘sealed to me there? But all the life and comfort  
‘there, is to assure me of the comforts hereafter. O  
‘the difference between the last supper of Christ on  
‘earth, and the marriage supper of the Lamb at the  
‘great day; Then his *room* will be the glorious  
‘heavens; his *attendants*, all the hosts of angels  
‘and saints; no *Judas*, no unfurnished guest comes  
‘there, but the humble believers must sit down by  
‘him, and their *feast* will be their mutual loving and  
‘rejoicing.’—Concerning the *communion of saints*,  
think with thyself, ‘What a pleasure is it to live  
‘with intelligent and heavenly Christians? *David*  
‘says of such, *they were all his delight*. O what a  
‘delightful society then shall I have above? Had I  
‘but seen *Job* on the dunghill, what a mirror of  
‘patience? and what will it be to see him in glory?  
‘How delightful to have heard *Paul* and *Silas* singing  
‘in the stocks? How much more to hear them sing  
‘praises in heaven? What melody did *David* make  
‘on his harp? But how much more melodious to  
‘hear that *sweet singer* in the heavenly choir? What  
‘would I have given for an hour’s free converse with  
‘*Paul*,



' *Paul*, when he was just come down from the third  
 ' heaven? But I must shortly see those things myself,  
 ' self, and possess what I see?—Once more, think  
 of praising God in concert with his saints. What  
 ' if I had been in the place of those shepherds, who  
 ' saw, and heard, the heavenly host singing, *Glory to  
 ' God in the highest, and on earth peace, good will  
 ' towards men*? But I shall see and hear more glorious  
 ' things. How blessed should I have thought myself,  
 ' had I heard Christ in his thanksgivings to his  
 ' Father? How much more, when I shall hear him  
 ' pronounce me blessed? If there was such joy in  
 ' bringing back the ark, or at rebuilding the temple,  
 ' what will there be in the new Jerusalem? If there  
 ' earth rent, when the people rejoiced at Solomon's  
 ' coronation; what a joyful shout will there be at  
 ' the appearing of the King of the church? If, when  
 ' the foundations of the earth were laid, the morning  
 ' stars sang together, and all the sons of God shouted  
 ' for joy; what a joyful song will there be, when  
 ' the world of glory is both founded and finished,  
 ' when the top-stone is laid, and when the holy city  
 ' is adorned as the bride, the Lamb's wife?

Sect. 8.—Compare the joy thou shalt have in heaven  
 with what the saints have found in the way to it, and  
 in the foretastes of it. When did God ever reveal to  
 least of himself to any of his saints, but the joy  
 their hearts was answerable to the revelation? What  
 what an extacy was *Peter* on the mount of transfiguration?  
*Master*, says he, *it is good for us to be here; let us make  
 here; let us make three tabernacles; one for thee, and  
 one for Moses, and one for Elias*. As if he had said,  
 ' O let us not go down again to yonder persecuting  
 ' rabble; let us not return to our mean and suffering  
 ' state.



state. Is it not better to stay here now we are  
“here? Is not here better company, and sweeter  
“pleasure?” How was *Paul* lifted up with what he  
saw? How did the face of *Moses* shine, when he had  
been talking with God? These were all extraordinary  
foretastes; but little to the full beatifical vision.  
How often have we read and heard of dying saints,  
who have been as full of joy as their hearts could  
hold; and when their bodies have felt the extremity  
of sickness and pain, have had much of heaven in  
their spirits, and their joy hath far exceeded their  
sorrows? If a spark of this fire be so glorious, even  
amidst the sea of adversity; what then is glory  
itself? O the joy that the *martyrs* have felt in the  
flames! They were flesh and blood, as well as we;  
it must therefore be some excellent thing that filled  
their spirits with joy, while their bodies were burning.  
Think, *Reader*, in thy meditations, ‘Sure it must be  
‘some wonderful foretaste of glory, that made the  
‘flames of fire easy, and the king of terrors wel-  
‘come. What then is glory itself? What a blessed rest,  
‘when the thoughts of it made *Paul* desire to depart,  
‘and be with *Christ*; and makes the saints never think  
‘themselves well, till they are dead; Shall *Saunders*  
‘embrace the stake, and cry, *Welcome cross*? And  
‘shall not I more delightfully embrace my blessedness,  
‘and cry, *Welcome crown*? Shall *Bradford* kiss the  
‘faggot? And shall not I kiss the Saviour? Shall  
‘another poor martyr rejoice to have her foot in the  
‘same hole of the stocks in which *Mr. Philpot*’s had  
‘been before her? And shall not I rejoice, that my  
‘soul shall live in the same place of glory, where  
‘*Christ* and his apostles are gone before me? Shall  
‘fire and faggot, prisons and banishment, cruel  
‘mock-



‘ mockings and scourgings, be more welcome to  
‘ others, than Christ and glory to me? God forbid.

Sect. 9.—*Compare the glory of the heavenly kingdom with the glory of the church on earth, and of Christ in his state of humiliation.* If Christ suffering in the room of sinners had such excellency, what is Christ at his Father’s right hand? If the church under her sins and enemies have so much beauty, what will she have at the marriage of the Lamb? How wonderful was the Son of God in the form of a servant? When he is born, a new star must appear, and conduct the strangers to worship him in a manger; heavenly hosts with their songs must celebrate his nativity; while a child, he must dispute with doctors; when he enters upon his office, he turns water into wine; feeds thousands with a few loaves and fishes; cleanses the lepers, heals the sick, restores the lame, gives sight to the blind, and raises the dead. How wonderful then is his celestial glory? If there be such cutting down of boughs, and spreading of garments, and crying, *Hosanna*, for one that comes into Jerusalem riding on an ass; what will there be when he comes with his angels in his glory? If they that heard him preach the gospel of the kingdom, confess, *Never man spake like this man*; they then that behold his majesty in his kingdom, will say, *There was never glory like this glory.* If, when his enemies came to apprehend him, *they fell to the ground*; if, when he is dying, *the earth quakes, the vail of the temple is rent, the sun eclipsed, the dead bodies of the saints arise, and the slanderers-by acknowledge, verily this was the Son of God*; O what a day will it be, when the dead must all arise, and stand before him; when he will once more shake, not the

earth



*earth only, but the heavens also*; when this sun shall be taken out of the firmament, and be everlastingly darkened with his glory; and when every tongue shall confess him to be Lord and King! If when he rose again, death and the grave lost their power; if angels must *roll away the stone*, terrify the keepers, till they are *as dead men*, and send the tidings to his disciples; if he ascend to heaven in their sight; what power, dominion, and glory, is he now possessed of, and which we must for ever possess with him! When he is gone, can a few poor fishermen and tentmakers cure the lame, blind, and sick, open prisons, destroy the disobedient, raise the dead, and astonish their adversaries? What a world will that be, where every one can do greater works than these! If the preaching the gospel be accompanied with such power as to discover the secrets of the heart, humble the proud sinner, and make the most obdurate tremble; if it can make men *burn their books*, *sell their lands*, *bring in the price*, and *lay it down at the preacher's feet*; if it can convert thousands, and *turn the world upside down*; if its doctrine, from the prisoner at the bar, can make the judge on the bench tremble; if Christ and his saints have this power and honour in the day of their abasement, and in the time appointed for their suffering and disgrace; what then will they have in their absolute dominion, and full advancement in their kingdom of glory?

SECT. 10.—*Compare the glorious change thou shalt have at last, with the gracious change which the spirit hath here wrought on thy heart.* There is not the smallest sincere grace in thee, but is of greater worth than the riches of the *Indies*; not a hearty  
desire



desire and groan after Christ, but is more to be valued than the kingdoms of the world. A renewed nature is the very *image of God; Christ dwelling in us; and the spirit of God abiding in us*: It is a beam from the face of God; *the seed of God remaining in us*; the only inherent beauty of the rational soul: It enobles man above all nobility; fits him to understand his Maker's pleasure, do his will, and receive his glory. If this *grain of mustard-seed* be so precious, what is *the tree of life in the midst of the Paradise of God*? If a spark of life, which will but strive against corruptions, and flame out a few desires and groans, be of so much worth; how glorious then is the fountain of this life? If we are said to be *like God*, when we are pressed down with a body of sin; sure we shall be much more like God, when we have no such thing as sin within us. Is the desire after, and love of heaven so excellent; what then is the thing itself? Is our joy in foreseeing and believing so sweet; what will be the joy of full possession? How glad is a Christian when he feels his heart begin to melt and be dissolved with the thoughts of sinful unkindness! Even this sorrow yields him joy. O what then will it be, when we shall know, and love, and rejoice, and praise in the highest perfection? Think with thyself, 'What a change was it, to be  
' taken from that state wherein I was born, and in  
' which I was rivetted by custom, when thousands  
' of sins lay upon my score, and if I had so died  
' I had been damned for ever? What an astonishing  
' change, to be justified from all these enormous  
' crimes, and freed from all these fearful plagues,  
' and made an heir of heaven? How often, when  
' I have thought of my regeneration, have I cried

out



‘ out, O blessed day ! and blessed be the Lord that  
‘ ever I saw it ! How then shall I cry out in heaven,  
‘ O blessed eternity ! and blessed be the Lord that  
‘ brought me to it ? Did the angels of God rejoice  
‘ to see my conversion ? Surely they will congra-  
‘ tulate my felicity in my salvation. Grace is but  
‘ a spark raked up in the ashes, covered with flesh  
‘ from the sight of the world, and sometimes covered  
‘ with corruption from my own sight ; but my ever-  
‘ lasting glory will not be so clouded, nor my light  
‘ be *under a bushel, but upon an hill*, even upon  
‘ mount *Sion*, the mount of God.’

SECT. II. — Once more, *compare the joys which thou shalt have above, with those foretastes of it which the Spirit hath given thee here.* Hath not God sometimes revealed himself extraordinarily to thy soul, and let a drop of glory fall upon it ? Hast thou not been ready to say, ‘ O that it might be thus with my soul continually !’ Didst thou never cry out with the *martyr*, after thy long and mournful expectations, ‘ *He is come, he is come ?*’ Didst thou never, under a lively sermon of heaven, or in thy retired contemplations on that blessed state, perceive thy drooping spirits revive, and thy dejected heart lift up the head, and the light of heaven dawn on thy soul ? Think with thyself, ‘ What is this earnest to the full inheritance ? Alas, all this light that so amazeth and rejoiceth me, is but a candle lighted from heaven, to lead me thither through this world of darkness ! If some godly men have been overwhelmed with joy, till they have cried out, *Hold Lord, stay thy hand ; I can bear no more : What then will be my joys in heaven, when my soul shall be so capable of seeing and enjoying God,*  
‘ that



‘ that though the light be ten thousand times greater  
 ‘ than the sun, yet my eyes shall be able for ever  
 ‘ to behold it ?’ Or if thou hast not yet felt these  
 sweet foretastes, (for every believer hath not felt  
 them) then make use of such delights as thou hast felt,  
 in order the better to discern what thou shalt here-  
 after feel.

Sect. 12. (II) *I am now to shew how heavenly contem-  
 plation may be preserved from a wandering heart. Our*  
 chief work is here to discover the danger, and that  
 will direct to the fittest remedy. The heart will  
 prove the greatest hinderance in this heavenly em-  
 ployment; either,——by backwardness to it;——or,  
 by trifling in it;——or, by frequent excursions to  
 other objects;——or, by abruptly ending the work  
 before it is well begun. As you value the comfort of  
 this work, these dangerous evils must be faithfully  
 resisted.

Sect. 13. (I) *Thou wilt find thy heart as backward to*  
*this, I think, as to any work in the world. O what*  
 excuses will it make! What evasions will it find out!  
 What delays and demurs, when it is ever so much  
 convinced! Either it will question, whether it be a  
 duty or not; or, if it be so to others, whether to  
 thyself. It will tell thee, ‘ This is a work for minis-  
 ‘ ters that have nothing else to study; or for persons  
 ‘ that have more leisure than thou hast.’ If thou  
 be a minister it will tell thee, ‘ This is the duty  
 ‘ of the people; it is enough for thee to meditate  
 ‘ for their instruction, and let them meditate on  
 ‘ what they have heard.’ As if it was thy duty only  
 to cook their meat, and serve it up, and they alone  
 must eat it, digest it, and live upon it. If all this  
 will not do, thy heart will tell thee of other busi-  
 ness,



ness, or set thee upon some other duty, for it had rather go to any duty than this. Perhaps it will tell thee, ‘ Other duties are greater, and therefore this  
‘ must give place to them, because thou hast no time  
‘ for both. Public business is more important; to  
‘ study and preach for the saving of souls, must be  
‘ preferred before these private contemplations.’ As if thou hadst not time to care for thy own salvation, for looking after that of others. Or thy charity to others were so great, that it obliges thee to neglect thy own eternal welfare, Or, as if there were any better way to fit us to be useful to others, than making this proof of our doctrine ourselves. Certainly heaven is the best fire to light our candle at, and the best book for a preacher to study; and if we would be persuaded to study that more, the church would be provided with more heavenly lights; and when our studies are divine, and our spirits divine, our preaching will also be divine, and we may be called *Divines* indeed. — Or, if thy heart have nothing to say against the work, it will trifle away the time in delays, and promise this day, and the next, but still keep off from the business. — Or, it will give thee a flat denial, and oppose its own unwillingness to thy reason. All this I speak of the heart, so far as it is still carnal; for I know, so far as it is spiritual, it will judge this the sweetest work in the world.

Sect. 14. What is now to be done? Wilt thou do it, if I tell thee? Wouldst thou not say in a like case,  
‘ What should I do with a servant that will not  
‘ work? or with a horse that will not travel? Shall  
‘ I keep them to look at?’ Then faithfully deal thus with thy heart; persuade it to the work, take no denial,



denial, chide it for its backwardness, use violence with it. Hast thou no command of thy own thoughts? Is not the subject of thy meditations a matter of choice, especially under this conduct of thy judgment? Surely God gave thee, with thy new nature, some power to govern thy thoughts. Art thou again become a slave to thy depraved nature? Resume thy authority. Call in the spirit of Christ to thine assistance, who is never backward to so good a work, nor will deny his help in so just a cause. Say to him, ' Lord, thou gavest my reason the command of my thoughts and affections; the authority I have received over them is from thee; and now behold, they refuse to obey thine authority: Thou commandest me to set them to the work of heavenly meditation, but they rebel, and stubbornly refuse the duty. Wilt thou not assist me to exercise that authority which thou hast given me? O send down thy spirit, that I may enforce thy commands, and effectually compel them to obey thy will.' Thus thou shalt see thy heart will submit, its resistance be overcome, and its backwardness be turned into chearful compliance.

Sect. 15. (2) *Thy heart will also be likely to betray thee by trifling, when it should be effectually meditating.* Perhaps when thou hast an hour for meditation, the time will be spent before thy heart will be serious. This doing of duty, as if we did it not, ruins as many as the omission of it. Here let thine eye be always upon thy heart. Look not so much to the time it spends in the duty, as to the quantity and quality of the work that is done. You can tell by his work, whether a servant hath been diligent. Ask yourself, ' What affections have yet been exercised?

' How.



“How much am I yet got nearer to heaven?” Think not, since thy heart is so trifling, it is better to let it alone: For, by this means thou wilt certainly banish all spiritual obedience; because the best hearts, being but sanctified in part, will resist, so far as they are carnal. But rather consider well the corruption of thy nature; and that its sinful indispositions will not supersede the commands of God; nor one sin excuse for another; and that God has appointed means to excite our affections. This self-reasoning, self-considering duty of heavenly meditation, is the most singular means, both to excite and increase love. Therefore stay not from the duty till thou feelest thy love constrain thee; any more than thou wouldst stay from the fire, till thou feelest thyself warm; but engage in the work, till love is excited, and then love will constrain thee to further duty.

Sect. 16. (3) *Thy heart will also be making excursions from thy heavenly meditation to other objects.* It will be turning aside, like a careless servant, to talk with every one that passeth by. When there should be nothing in thy mind but heaven, it will be thinking of thy calling, or thy afflictions, or of every bird, or tree, or place thou seest. The cure is here the same as before; use watchfulness and violence. Say to thy heart, “What, did I come hither to think of  
“my worldly business, of persons, places, news, or  
“vanity, or of any thing but heaven, be it ever so  
“good? *Canst thou not watch one hour?* Wouldst  
“thou leave this world, and dwell for ever with  
“Christ in heaven, and not leave it one hour to  
“dwell with Christ in meditation? *Is this thy love*  
“*to thy friend?* Dost thou love Christ, and the place  
“of



‘ of thy eternal, blessed abode, no more than this?’  
 If *the ravening fowls* of wandering thoughts devour  
 the meditations intended for heaven, they devour  
 the life and joy of thy thoughts: Therefore *drive*  
*them away* from thy sacrifice, and strictly keep thy  
 heart to the work.

Sect. 17. (4) *Abruptly ending thy meditation before it is*  
*well begun, is another way in which thy heart will*  
*deceive thee.* Thou mayest easily perceive this in other  
 duties. In *secret prayer*, is not thy heart urging  
 thee to cut it short, and frequently making a motion  
 to have done? So in *heavenly contemplation*, thy heart  
 will be weary of the work, and will stop thy hea-  
 venly walk before thou art well warm. But charge it  
 in the name of God to stay, and not do so great a  
 work by halves. Say to it, ‘ Foolish heart! if  
 ‘ thou beg a while, and goest away before thou hast  
 ‘ thy alms, is not thy begging a lost labour? If  
 ‘ thou stoppest before the end of thy journey, is not  
 ‘ thy travel lost? Thou camest hither in hope to  
 ‘ have a sight of the glory which thou must inherit;  
 ‘ and wilt thou stop when thou art almost at the top of  
 ‘ the hill, and turn back before thou hast taken thy  
 ‘ survey? Thou camest hither in hope to speak with  
 ‘ God, and wilt thou go before thou hast seen him!  
 ‘ Thou camest to bathe thyself in the streams of  
 ‘ consolation, and to that end didst uncloath thyself  
 ‘ of thy earthly thoughts; and wilt thou only  
 ‘ touch the bank, and return? Thou camest to *spy*  
 ‘ *out the land of promise*; go not back without *one*  
 ‘ *cluster of grapes to shew thy brethren* for their  
 ‘ encouragement. Let them see that thou hast tasted  
 ‘ of the wine, by the gladness of thy heart; and  
 ‘ that thou hast been anointed with the oil, by the  
 clear-



‘ chearfulness of thy countenance ; and hast fed of  
 ‘ the milk and honey, by the mildness of thy disposi-  
 ‘ tion, and the sweetness of thy conversation.  
 ‘ This heavenly fire would melt thy frozen heart,  
 ‘ and refine and spiritualize it ; but it must have  
 ‘ time to operate.’ Thus pursue the work till some-  
 thing be done, till thy graces be in exercise, thy  
 affections raised, and thy soul refreshed with the  
 delights above ; or, if thou canst not obtain these  
 ends at once, be the more earnest at another time.  
*Blessed is that servant, whom his Lord when he cometh  
 shall find so doing.*

## C H A P. XVI.

Heavenly contemplation exemplified, and the whole  
 work concluded.

*Sect 1* The reader’s attention excited to the following example of me-  
 ditation. *Sect 2.* ‘ the excellencies of heavenly rest, *Sect. 3.*  
 ‘ its nearness ; *Sect 4.* dreadful to sinners, *Sect 5.* and joyful to  
 ‘ saints ; *Sect. 6.* its dear purchase ; *Sect 7.* its difference  
 ‘ from earth. *Sect. 8.* The heart pleaded with. *Sect. 9.* Un-  
 ‘ belief banished. *Sect. 10.* A careless world pitied. *Sect.*  
 ‘ *11—13.* Heavenly rest the object of love, *Sect. 14—21.* and  
 ‘ joy. *Sect. 22.* The heart’s backwardness to heavenly joy la-  
 ‘ mented. *Sect. 23—27.* Heavenly rest the object of desire.’  
*Sect. 28.* Such meditation as this urged upon the reader : *Sect.*  
*29.* The mischief of neglecting it : *Sect. 30.* The happiness of  
 pursuing it. *Sect. 31.* The author’s concluding prayer for the  
 success of his work.



Sect. 1. **A**N D now, Reader, according to the above directions, make conscience of *daily exercising thy graces in meditation*, as well as *Prayer*: Retire into some *secret place*, at a time *the most convenient* to thyself, and laying *aside all worldly thoughts*, with *all possible seriousness and reverence*, look up toward *heaven*, remember there is thine *everlasting rest*, study its *excellency and reality*, and rise from *sense to faith*, by *comparing heavenly with earthly joys*: Then mix *ejaculations* with thy *soliloquies*; till having *pleaded* the case *reverently with God*, and *seriously with thy own heart* thou hast *pleaded thyself* from a *clod* to a *flame*, from a *forgetful sinner* and a *lover of the world*, to an *ardent lover of God*, from a *fearful coward* to a *resolved Christian*, from an *unfruitful sadness* to a *joyful life*; in a word, till thou hast *pleaded thy heart* from *earth to heaven*, from *conversing below* to *walking with God*, and till thou canst lay thy heart to rest, as in the bosom of Christ, by some such *meditation of thy everlasting rest*, as is here added for thy assistance.

Sect. 2. *Rest! How sweet the sound? It is melody*  
*to my ears! It lies as a reviving cordial at my*  
*heart, and from thence sends forth lively spirits,*  
*which beat through all the pulses of my soul! Rest*  
*not as the stone that rests on the earth, nor as this*  
*flesh shall rest in the grave, nor such a rest as the*  
*carnal world desires. O blessed rest! When we*  
*rest not day and night, saying, holy, holy, holy,*  
*Lord God Almighty! When we shall rest from sin,*  
*but not from worship; from suffering and sorrow,*  
*but not from joy! O blessed day! When I shall*  
*rest with God! When I shall rest in the bosom of*  
*my*



‘ my Lord! When I shall rest in knowing, loving,  
‘ rejoicing, and praising! When my perfect soul and  
‘ body shall together perfectly enjoy the most perfect  
‘ God! When God, *who is love* itself, shall per-  
‘ fectly love me, and *rest in his love* to me, as I  
‘ shall rest in my love to him; and *rejoice over me*  
‘ *with joy*, and *joy over me with singing*, as I shall  
‘ rejoice in him!

Sect. 3. How near is that most blessed, joyful day, it  
‘ comes apace. *He that shall come will come, and will*  
‘ *not tarry*. Though my Lord seems to *delay his com-*  
‘ *ing yet a little while* and he will be here. What  
‘ is a few hundred years, when they are over? How  
‘ surely will his *sign appear*! How suddenly will he  
‘ seize upon the careless world, even *as the lightning*  
‘ *cometh out of the east, and shineth unto the west*? he  
‘ who is gone hence, *shall so come*. Methinks I hear his  
‘ *trumpet sound*! Methinks I *see him coming with clouds*  
‘ with his attending angels in majesty and glory?

Sect. 4. O secure sinners! What now will you  
‘ do? Where will you *hide yourselves*? What shall  
‘ cover you? *Mountains* are gone; *the heavens and*  
‘ *the earth which were*, are *passed away*; the de-  
‘ vouring fire hath consumed all, except yourselves,  
‘ who must be the fuel for ever. O that you could  
‘ consume as soon as the earth; and *melt away as*  
‘ *did the heavens*! Ah, these wishes are now but  
‘ vain! The *Lamb* himself would have been your  
‘ friend; he would have loved you, and ruled you,  
‘ and now have saved you; but you would not *then*,  
‘ and now it is too late. Never cry, *Lorrd Lord*  
‘ too late, too late, *Mán*. Why dost thou look about?  
‘ can any save thee? Whither dost thou run? Can  
‘ any hide thee? O Wretch, that hast brought thyself  
‘ to this!’



Sect. 5. ' Now *blessed saints*, that have believed and  
 ' obeyed ! This is the end of faith and patience.  
 ' This is it for which you prayed and waited. Do  
 ' you now repent your sufferings and sorrows, your  
 ' self-denying and holy walking ? are your tears of  
 ' repentance now bitter or sweet ? See how the  
 ' judge smiles upon you ; there is love in his looks ;  
 ' the titles of *Redeemer, Husband, head*, are written  
 ' in his amiable, shining face. Hark, he calls you ;  
 ' he bids you stand here on *his right hand* ; fear not  
 ' for there *he sets his sheep*. O joyful sentence !  
 ' *come ye blessed of my father, inherit the kingdom*  
 ' *prepared for you from the foundation of the world*.  
 ' He takes you by the hand, the door is open, the  
 ' kingdom in his, and therefore yours ; there is your  
 ' place before his throne ; the Father receives you  
 ' as the spouse of his Son, and bids you welcome to  
 ' the Crown of glory. Ever so unworthy, you must  
 ' be crowned. This was the project of free redeeming  
 ' grace, the purpose of eternal love. O blessed  
 ' grace ! O blessed love ! O how love and joy will  
 ' rise ! But I cannot express it, I cannot conceive it.

Sect. 6. ' This is that joy which was procured by  
 ' sorrow, that crown which was procured by the  
 ' cross. My Lord *wept*, that now my *tears might be*  
 ' *wiped away* ; He bled, that I might now rejoice ; he  
 ' was forsaken, that I might not now be forsook ; he  
 ' then *died that I might now live*. O free mercy  
 ' that can exalt so vile a wretch ! Free to me, tho'  
 ' dear to Christ ! free grace, that hath chosen me,  
 ' when thousands were forsaken ! When my com-  
 ' panions in sin must burn in hell, I must here re-  
 ' joice in *rest* ! here must I live with all these  
 ' *saints* ! O comfortable meeting of my old acquaint-  
 ' tance,



‘ tance, with whom I prayed, and wept, and suffered  
‘ and *spoke often* of this day and place! I see the  
‘ grave could not detain you; the same love hath  
‘ redeemed and saved you also.’

‘ Sect. 7. ‘ This is not like our cottages of Clay, our  
‘ prisons, our earthly dwellings. This voice of joy  
‘ is not like our old complaints, our impatient  
‘ groans and sighs; nor this melodious praise, like  
‘ the scoffs and revilings, or the oaths and curses,  
‘ which we heard on earth. This body is not like  
‘ that we had, nor this soul like the soul we had  
‘ nor this life like the life we lived. We have  
‘ changed our *place and state*, our *cloaths and thoughts*,  
‘ our *looks, language, and company*, before a saint  
‘ was weak and despised; so proud and peevish, we  
‘ could often scarce discern his graces: But now  
‘ how glorious a thing is a *saint*! Where is now  
‘ their body of sin, which wearied themselves and  
‘ those about them? Where are now our different  
‘ judgments, reproachful names, divided spirits,  
‘ exasperated passions, strange looks, uncharitable  
‘ censures: Now we are all of one *Judgment*, of  
‘ one name, of one *heart house* and glory. O sweet  
‘ reconciliation! happy union! now the gospel  
‘ shall no more, be dishonoured through our folly.  
‘ No more, my soul, shalt thou lament the suffer-  
‘ ings of the saints, or the Church’s ruins, nor  
‘ mourn thy suffering friends, nor weep over their  
‘ dying beds, or their graves. Thou shalt never  
‘ suffer thy old temptations from satan, the world,  
‘ or thy own flesh. Thy pains and sicknesses are  
‘ all cured; thy body shall no more burthen thee  
‘ with weakness and weariness; thy aching head  
‘ and heart, thy hunger and thirst, thy sleep and  
‘ labour.



‘ labour, are all gone. O what a mighty change  
‘ is this? From the dunghill to the throne? From  
‘ persecuting sinners, to praising saints! from a *vile*  
‘ *body to this which shines as the brightness of the*  
‘ *firmament*! From a sense of God’s displeasure, to  
‘ the perfect enjoyment of him in love! from all  
‘ my doubts and fears, to this possession, which puts  
‘ me out of doubt! From all my fearful thoughts  
‘ of death, to this joyful life? Blessed change?  
‘ farewell sin and sorrow for ever; Farewel my  
‘ rocky, proud, unbelieving heart; my worldly,  
‘ sensual, carnal heart: And welcome now my most  
‘ holy, heavenly nature. Farewell repentance, Faith,  
‘ and hope; and welcome love, and joy, and praise.  
‘ I shall now have my harvest, without ploughing  
‘ or sowing; my joy without a preacher, or a pro-  
‘ mise; even all from the face of God himself.  
‘ Whatever mixture is in the streams, there is no-  
‘ thing but pure Joy in the fountain. Here shall I  
‘ be encircled with eternity, and ever live, and ever,  
‘ ever praise the Lord. My face will not wrinkle,  
‘ nor my hair be grey; *for this corruptible shall have*  
‘ *put on incorruption, and this mortal immortality, and*  
‘ *death shall be swallowed up in victory*? O death,  
‘ *where is now thy sting*! O grave *where is thy*  
‘ *victory*? The date of my lease will no more ex-  
‘ pire, nor shall I trouble myself with thoughts of  
‘ death, nor lose my joys through fear of losing  
‘ them. When millions of ages are passed, my  
‘ glory is but beginning; and when millions more  
‘ are pass’d, it is no nearer ending. Every day is  
‘ all noon, every month is harvest, every year is a  
‘ Jubilee, every age is full manhood, and all this is  
‘ one eternity. O blessed eternity! The glory of my  
‘ glory! the perfection of my perfection!’ Sect. 8.



Sect. 8. ' Ah drowfy, earthly *heart* ! How coldly  
' dost thou think of this reviving day ? Hadst thou  
' rather sit down in dirt, than walk in the palace of  
' God ? Art thou now remembering thy worldly bu-  
' siness, or thinking of thy lusts, earthly delights,  
' and merry company ? Is it better to be here, than  
' above with God ? Is the company better ? Are the  
' pleasures greater ? Come away ; make no excuse,  
' nor delay ; God commands, and I command thee ;  
' gird up thy loins ; ascend the *mount* ; look about  
' thee with *faith* and *seriousness*. Look not back  
' upon the way of the wilderness ; except it be to  
' *compare* the kingdom with that howling desert,  
' more sensibly to perceive the wide difference. Yon-  
' der is thy Father's glory ; yonder, O my soul !  
' must thou remove, when thou departest from this  
' body ; and when the power of thy Lord hath raised  
' it again, and joined thee to it, yonder must thou  
' live with God for ever. There is the glorious *new*  
' *Jerusalem*, the gates of pearl, the foundations of  
' pearl, the streets and pavement of transparent  
' gold. That sun, which lighteth all this world,  
' will be useless there ; even thyself shall be as bright  
' as yonder shining sun ; God will be the sun, and  
' Christ the light, and in his light shalt thou have  
' light.'

Sect. 9. ' O my soul ! dost thou *stagger at the promise*  
' *of God through unbelief* ? I must suspect thee. Didst  
' thou believe indeed, thou wouldst be more affected  
' with it. Is it not under the hand, and seal, and  
' oath of God ? Can God lie ? Can he that is truth  
' itself be false ? What need hath God to flatter or  
' deceive thee ? Why should he promise thee more  
' than he will perform ! Dare not to charge the wise,  
' almighty



'almighty, faithful God with this. How many of  
 'the promises have been performed to thee in thy  
 'conversion? Would God so powerfully concur with  
 'a feigned word? O wretched heart of unbelief!  
 'Hath God made thee a promise of *rest*, and wilt  
 'thou come short of it? Thine eyes, thy ears, and  
 'all thy senses, may prove delusions, sooner than a  
 'promise of God can delude thee. Thou mayest be  
 'surer of that which is written in the word, than  
 'if thou see it with thine eyes, or feel it with thine  
 'hands. Art thou sure thou art alive, or that this  
 'is earth thou standest on, or that thine eyes see the  
 'sun! As sure is all this glory to the *saints*; as  
 'sure shall I be higher than yonder stars, and live  
 'for ever in the *holy city*, and joyfully sound forth  
 'the praise of my Redeemer; if I be not shut out by  
 'this *evil heart of unbelief*, causing me to *depart*  
 'from the living God.'

Sect. 10. 'And is this *Rest* so sweet, and so sure?  
 'Then what means the careless world? Know they  
 'what they neglect? Did they ever hear of it, or are  
 'they yet asleep, or are they dead? Do they cer-  
 'tainly know that the crown is before them, while  
 'they thus sit still, or follow trifles? Undoubtedly they  
 'are beside themselves, to mind so much their provi-  
 'sion by the way, when they are hasting so fast to  
 'another world, and their eternal happiness lies at  
 'stake. Were there left one spark of *reason*, they  
 'would never sell their *rest* for toil, nor their glory  
 'for worldly vanities, nor venture *heaven* for sinful  
 'pleasure. *Poor men!* O that you would once con-  
 'sider what you hazard, and then you would scorn  
 'these tempting baits! Blessed for ever be that love,  
 'which hath rescued me from this bewitching dark-  
 'ness!'



Sect. 11. ' Draw yet nearer, O my soul ! with thy  
' most fervent *love*. Here is matter for it to work  
' upon, something worth thy loving. O see what  
' *beauty* presents itself ! Is not all the beauty in the  
' world united here ! Is not all other beauty but de-  
' formity ? Dost thou now need to be persuaded to  
' love ! Here is a *feast* for thine eyes, and all the  
' powers of thy soul ; dost thou need entreaties to  
' feed upon it ? Canst thou love a little shining earth,  
' a walking piece of clay ? And canst thou not love  
' that *God*, that *Christ*, that *glory*, which is so truly  
' and unmeasurably lovely ? Thou canst love thy  
' *friend*, because he loves thee ; and is the love of a  
' friend like the love of Christ ? Their weeping or  
' bleeding for thee do not ease thee, nor stay the  
' course of thy tears or blood : But the tears and  
' blood that fell from thy Lord, have a sovereign  
' healing virtue.—O my soul ! if love *deserves*, and  
' should beget love, what incomprehensible love is  
' here before thee : Pour out all the store of thy af-  
' fections here, and all is too little. O that it were  
' more ! O that it were many thousand times more !  
' Let him be first served, that served thee first. Let  
' him have the first-born, and strength of thy soul,  
' who parted with strength and life in love for thee.  
' —O my soul ! Dost thou love for *excellency* ?  
' Yonder is the region of light ; this is a land of  
' darkness. Yonder twinkling *stars*, that shining  
' *moon*, and radiant *sun*, are all but lanthorns hung  
' out of thy Father's house, to light thee while thou  
' walkest in this dark world : But how little dost  
' thou know the glory and blessedness that is with-  
' in ?——Dost thou love for *suitableness* ? What  
' person more suitable than Christ ? His *godhead* and  
' huma-



' *humanity, his fulness and freeness, his willingness*  
 ' and *constancy*, all proclaim him thy suitable friend.  
 ' What state more suitable to thy misery, than mer-  
 ' cy? Or to thy sin and pollution, than honour and  
 ' perfection? What place more suitable to thee than  
 ' heaven? Does this world agree with thy desires;  
 ' Hast thou not a sufficient trial of it?—Or dost  
 ' thou love for *interest* and *near relation*? Where hast  
 ' thou better interest than in heaven, or nearer re-  
 ' lation than there?

Sect. 12. —Dost thou love for *acquaintance* and  
 ' *familiarity*? Tho' thine eyes have never seen thy  
 ' Lord, yet thou hast heard his voice, received his  
 ' benefits, and lived in his bosom; he taught thee  
 ' to know thyself and him; he opened thee that  
 ' first window through which thou sawest into hea-  
 ' ven. Hast thou forgotten since thy heart was care-  
 ' less, and he awakened it; hard, and he softened  
 ' it; stubborn, and he made it yield; at peace, and  
 ' he troubled it; whole and he broke it; and broken,  
 ' till he healed it again? Hast thou forgotten the  
 ' times, when he found thee in tears; when he  
 ' heard thy secret sighs and groans, and left all to  
 ' come and comfort thee; when he took thee, as it  
 ' were, in his arms, and asked thee, ' *Poor soul,*  
 ' what ails thee? Dost thou weep, when I have wept  
 ' so much? Be of good cheer; thy wounds are  
 ' saving, and not deadly; it is I have made them,  
 ' who mean thee no hurt; tho' I let out thy blood,  
 ' I will not let out thy life.' I remember his voice.  
 ' How gently did he take me up? How carefully  
 ' did he dress my wounds? Methinks I hear him  
 ' still saying to me, ' *Poor sinner*, though thou hast  
 ' dealt unkindly with me, and cast me off; yet I  
 ' will



“ will not do so by thee. Though thou hast set light by  
“ me and all my mercies; yet they and myself are  
“ all thine. What wouldst thou have, that I can  
“ give thee? And what dost thou want, that I cannot  
“ give thee? If any thing I have will pleasure thee,  
“ thou shalt have it. Wouldst thou have pardon? I  
“ freely forgive thee all thy debt. Wouldst thou  
“ have grace and peace? Thou shalt have them both.  
“ Wouldst thou have myself? Behold I am thine,  
“ thy *Friend*, thy *Lord*, thy *Brother*, *Husband*, and  
“ *Head*. Wouldst thou have the Father? I will bring  
“ thee to him, and thou shalt have him, in and by  
“ me. These were my Lord's reviving words. Af-  
“ ter all, when I was doubtful of his love, me-  
“ thinks I yet remember his overcoming arguments.  
“ Have I done so much, *sinner*, to testify my love,  
“ and yet dost thou doubt? Have I offered thee my-  
“ self and love so long; and yet dost thou question  
“ my willingness to be thine? At what dearer rate  
“ should I tell thee that I love thee? Wilt thou not  
“ believe my *bitter passion* proceeded from love? Have  
“ I made myself in the gospel a lion to thine enemies,  
“ and a lamb to thee; and dost thou overlook my  
“ lamb-like nature? Had I been willing to let thee  
“ perish, what need I have done and suffered so much?  
“ What need I follow thee with such patience and  
“ importunity? Why dost thou tell me of thy wants;  
“ have I not enough for me and thee! Or of thy  
“ unworthiness; for if thou wast thyself worthy,  
“ what shouldst thou do with my worthiness? Did I  
“ ever invite, or save, the *worthy* and the *righteous*;  
“ or is there any such *upon earth*? Hast thou no-  
“ thing; art thou lost and miserable, helpless and  
“ forlorn? Dost thou believe I am an All-suffi-  
“ cient



"cient Saviour, and wouldst thou have me? Lo, I  
 "am thine, take me; if thou art willing, I am; and  
 "neither sin, nor Satan, shall break the match."  
 "These, O these were the blessed words which his  
 "spirit from his gospel spoke unto me, till he  
 "made me cast myself at his feet, and cry out,  
 "My Saviour, and my Lord, thou hast broke, thou  
 "hast revived my heart; thou hast overcome, thou  
 "hast won my heart; take it, it is thine; if such  
 "a heart can please thee, take it; if it cannot, make  
 "it such as thou wouldst have it." Thus, O my soul,  
 "mayest thou remember the sweet familiarity thou  
 "hast had with Christ; therefore, if acquaintance  
 "will cause affection, let out thy heart unto him.  
 "It is he hath stood by thy bed of sickness, hath  
 "eased thy pains, refreshed thy weariness, and re-  
 "moved thy fears. He hath been always ready when  
 "thou hast earnestly sought him; hath met thee in  
 "public and private; hath been found of thee in  
 "the congregation, in thy house, in thy closet, in  
 "the field, in thy waking nights, in thy deepest  
 "dangers."

Sect. 13. "If *bounty* and *compassion* be an attractive  
 "of love, how unmeasurably then am I bound to  
 "love him? All the mercies that have filled up my  
 "life, all the places that ever I abode in, all the  
 "societies and persons I have been conversant with,  
 "all my employments and relations, every condi-  
 "tion I have been in, and every change I have passed  
 "through, all tell me, that the fountain is *overflow-*  
 "*ing goodness*. Lord, what a sum of love am I in-  
 "debted to thee? And how does my debt continually  
 "increase? How should I love again for so much  
 "love? But shall I dare to think of requiting thee,

or



‘ or of recompensing all thy love with mine? Will my  
‘ mite requite thee for thy golden mines ; my seldom  
‘ wishes, for thy constant bounty ; mine which is no-  
‘ thing or not mine, for thine which is infinite and  
‘ thine own? Shall I dare to contend in love with thee;  
‘ or set my borrowed languid spark against the sun of  
‘ love? Can I love as high, as deep, as broad, as long,  
‘ as love itself; as much as he that made me, and that  
‘ made me love, and gave me all that little which I  
‘ have? As I cannot match thee in the works of power,  
‘ nor make, nor preserve, nor rule the worlds, no  
‘ more can I match thee in love. No, Lord, I yield;  
‘ I am overcome. O blessed conquest! Go on victo-  
‘ riously, and still prevail, and triumph in thy love.  
‘ The captive of love shall proclaim thy victory;  
‘ when thou ledest me in triumph from earth to  
‘ heaven, from death to life, from the tribunal to  
‘ the throne; myself, and all that see it, shall acknow-  
‘ ledge thou hast prevailed, and all shall say, *Behold*  
‘ *how he loved him!* Yet let me love in subjection  
‘ to thy love; as thy redeemed captive, though not  
‘ thy peer. Shall I not love at all, because I cannot  
‘ reach thy measure? O that I could feelingly say,  
‘ *I love thee*, even as I love my friend, and myself!  
‘ Though I cannot say, as the *Apostle*, *Thou knowest*  
‘ *that I love thee*; yet I can say, Lord, thou knowest  
‘ that I would love thee. I am angry with my heart,  
‘ that it doth not love thee; I chide it, yet it doth  
‘ not mend; I reason with it, and would fain per-  
‘ suade it, yet I do not perceive it stir; I rub and  
‘ chafe it in the use of thy ordinances, and yet I  
‘ feel it not warm within me. Unworthy soul! Is  
‘ not thine eye now upon the only lovely object?  
‘ Art thou not beholding the ravishing glory of the  
‘ saints?



' saints? And dost thou not love? Art thou not a  
 ' rational soul, and should not reason tell thee, that  
 ' earth is a dungeon to the celestial glory? Art  
 ' thou not thyself a spirit, and shouldst thou not  
 ' love God, *who is a Spirit, and the Father of Spirits?*  
 ' Why dost thou love so much thy perishing clay,  
 ' and love no more the heavenly glory? Shalt thou  
 ' love when thou comest there; when the Lord shall  
 ' take thy carcase from the grave, and make thee  
 ' shine as the sun in glory for ever and ever; shalt  
 ' thou then love, or shalt thou not? Is not the  
 ' place a meeting of lovers? Is not the life a  
 ' state of love? Is it not the great marriage-day  
 ' of the lamb? Is not the employment there the  
 ' work of love, where the souls with Christ take  
 ' their fill? O then, my soul, begin it here! Be  
 ' *sick of love* now, that thou mayest be well with  
 ' love there. *Keep thyself now in the love of God;*  
 ' and let *neither life, nor death, nor any thing* *sepa-*  
 ' *rate thee from it;* and thou shalt be kept in the ful-  
 ' nefs of love for ever, and nothing shall imbitter  
 ' or abate thy pleasure; for the Lord hath prepared  
 ' a city of love, a place for communicating love to  
 ' his chosen *and they that love his name shall dwell*  
 ' *therein.*'

Sect. 14. ' Awake then, O my drowsy soul! To  
 ' sleep under the light of grace is unreasonable,  
 ' much more in the approach of the light of glory.  
 ' Come forth, my dull congealed spirit, thy Lord  
 ' bids thee *rejoice, and again rejoice.* Thou hast lain  
 ' long enough in thy prison of flesh, where Satan  
 ' hath been thy jailor, cares have been thy irons,  
 ' fears thy scourges, and thy food the bread and  
 ' water of affliction; where sorrows have been thy  
 ' lodging,



‘ lodging, and thy sins and foes have made the bed;  
‘ and an unbelieving heart hath been the gates and  
‘ bars that have kept thee in: The angel of the  
‘ covenant now calls thee, and strikes thee, and bids  
‘ thee, *arise and follow him*. Up, O my soul! and  
‘ cheerfully obey, and thy bolts and bars shall all  
‘ fly open; *follow the Lamb whithersoever he goeth*.  
‘ Shouldst thou fear to follow such a guide? Can the  
‘ sun lead thee to a state of darkness? Will he  
‘ lead thee to death, who died to save thee from it?  
‘ Follow him, and he will shew thee *the Paradise*  
‘ *of God*; He will give thee a sight of the *new Jeru-*  
‘ *salem*, and a taste of *the tree of life*. Come forth,  
‘ my drooping soul, and lay aside thy winter-dress;  
‘ let it be seen by thy *garments of joy and praise*,  
‘ that the spring is come; and as thou now seest thy  
‘ comforts green, thou shalt shortly see them *white*  
‘ *and ripe for harvest*, and then thou shalt be called  
‘ to reap, and gather, and take possession. Should  
‘ I suspend and delay my joys till then? Should  
‘ not the joys of the spring go before the joys of  
‘ harvest? Is title nothing before possession? Is the  
‘ heir in no better a state than a slave? My Lord  
‘ hath taught me to *rejoice in hope of his glory*;  
‘ and how to see it through the bars of a prison;  
‘ for *when I am persecuted for righteousness sake*, he  
‘ commands me to *rejoice, and be exceeding glad*, be-  
‘ cause *my reward in heaven is great*. I know he  
‘ would have my joys exceed my sorrows; and as  
‘ much as he delights in the *humbl and contrite*. He  
‘ yet more delights in the soul that *delights in him*.  
‘ Hath my Lord spread me a table in this wilder-  
‘ ness, and furnished it with the promises of ever-  
‘ lasting glory, and set before me Angels’ food?

‘ Doth



' Doth he frequently and importunately invite me to  
 ' sit down, and feed, and spare not? Hath he to  
 ' that end, furnished me with reason, and faith,  
 ' and a joyful disposition; and is it possible that he  
 ' should be unwilling to have me rejoice? Is not his  
 ' command, to *delight thyself in the Lord?* and his  
 ' promise, to *give thee the desires of thine heart?* Art  
 ' thou not charged, to *rejoice evermore* yea, to *sing*  
 ' *aloud, and shout for joy?* Why should I then be dis-  
 ' couraged? my God is willing, if I were but willing.  
 ' He is delighted in my delights. He would have it  
 ' my constant frame, and daily business, to be near  
 ' him in my believing *meditations*, and to live in  
 ' the sweetest thoughts of his goodness. O blessed  
 ' employment, fit for the sons of God! But thy  
 ' feast, my Lord, is nothing to me without an appe-  
 ' tite; Thou hast set the dainties of heaven before  
 ' me, but, alas, I am blind, and cannot see them;  
 ' I am sick, and cannot relish them; I am so be-  
 ' numbed, that I cannot put forth a hand to take  
 ' them. I therefore humbly beg this Grace, that as  
 ' thou hast opened heaven to me in thy word, so  
 ' thou wouldst open mine eyes to see it, and my heart  
 ' to delight in it; else heaven will be no heaven to  
 ' me. O thou spirit of life, breathe upon thy graces  
 ' in me; take me by the hand, and lift me from  
 ' earth, that I may see what glory *thou hast prepared*  
 ' *for them that love thee!*'

Sect. 15. ' Away then, ye soul-tormenting cares and  
 ' fears, ye heart-vexing sorrows: at least forbear  
 ' a little while; stand by; stay here below, till I go  
 ' up and see my *Rest*. The way is strange to me,  
 ' but not to Christ. There was the eternal abode of  
 ' his glorious deity; and thither hath he also brought  
 ' his



‘ his glorified flesh. It was his work to purchase it ;  
‘ it is his to prepare it, and prepare me for it, and  
‘ bring me to it. The eternal God of truth hath  
‘ given me his promise, his seal and oath, *that, be-*  
‘ *lieving in Christ, I shall not perish, but have ever-*  
‘ *lasting life.* Thither shall my soul be speedily re-  
‘ moved, and my body very shortly follow. And can  
‘ my tongue say, that I shall shortly and surely live  
‘ with God ; and yet my heart not leap within me ?  
‘ Can I say it with faith and not with joy ? Ah faith,  
‘ how sensibly do I now perceive thy weakness ! But  
‘ tho’ unbelief darken my light, and dull my life,  
‘ and suppress my joys, it shall not be able to con-  
‘ quer and destroy me ; tho’ it envy all my comforts,  
‘ yet some in spite of it I shall even here receive ;  
‘ and if that did not hinder, what abundance might I  
‘ have ? The light of heaven would shine into my  
‘ heart ; and I might be almost as familiar there as  
‘ I am on earth. Come away then my soul ; stop  
‘ thine ears to the ignorant language of infidelity ;  
‘ thou art able to answer all its arguments ; or if  
‘ thou art not, yet tread them under thy feet. Come  
‘ away ; stand not looking on that grave, nor turn-  
‘ ing those bones, nor reading thy lesson now in the  
‘ dust ; those lines will soon be wiped out. But lift  
‘ up thy head, and look to heaven, and see thy  
‘ name in golden letters *written before the foundation*  
‘ *of the world, in the Book of life of the Lamb that*  
‘ *was slain.* What if an angel should tell thee, that  
‘ there is a mansion in heaven prepared for thee,  
‘ that it shall certainly be thine forever ; would not  
‘ such a message make thee glad ? And dost thou make  
‘ light of the infallible word of promise, which  
‘ was delivered by the Spirit, and even by the Son  
‘ himself ?



‘ himself? Suppose thou hadst seen a fiery Chariot  
‘ come for thee, and fetch thee up to heaven, like  
‘ *Elijah*; would not this rejoice thee? but thy Lord  
‘ assures thee, that the Soul of a Lazarus hath a con-  
‘ voy of angels to carry it into Abraham’s bosom. Shall  
‘ a drunkard be so merry among his cups, or the  
‘ glutton, in his delicious fare, and shall not I re-  
‘ joice who must shortly be in heaven? Can meat and  
‘ drink delight me when I hunger and thirst; can I  
‘ find pleasure, in walks, and gardens, and convenient  
‘ dwellings; can beautiful objects delight mine  
‘ eyes; or grateful odours my smell; or me-  
‘ lody my ears; and shall not the fore-thought of  
‘ celestial blifs delight me! Methinks among my  
‘ books I could employ myself in sweet content,  
‘ and bid the world-farewel, and pity the rich and  
‘ great that know not this happiness; what then  
‘ will my happiness in heaven be, where my know-  
‘ ledge will be perfect? If *the Queen of Sheba came*  
‘ *from the utmost parts of the earth to hear the wisdom*  
‘ of Solomon, and see his glory; how chearfully  
‘ should I pass from earth to heaven, to see the  
‘ glory of the eternal majesty, and attain the height  
‘ of wisdom; compared with which, the most learn-  
‘ ed on earth are but fools and idiots! what if  
‘ God had made me commander of the earth; what if  
‘ if I could *remove mountains, heal diseases with a*  
‘ *word or a touch, or cast out devils* should I not  
‘ rejoice in such privileges and honours as these;  
‘ and shall I not much more rejoice that my name is  
‘ written in heaven; I cannot here enjoy my parents,  
‘ or my near and beloved friends without some de-  
‘ light; especially when I did freely let out my af-  
‘ fection to my friend, how sweet was that exercise  
of



‘ of my love ! O what will it then be to live in the  
‘ perpetual love of God ? *For brethren to dwell toge-*  
‘ *ther in unity here, how good and how pleasant is it !*  
‘ To see a family live in love, husband and wife,  
‘ parents, children, and servants, doing all in love  
‘ to one another ; to see a town live together in  
‘ love, without any envyings, brawlings or conten-  
‘ tions, law-suits, factions or divisions, but every  
‘ man loving his neighbour as himself, thinking they  
‘ can never do too much for one another, but striving  
‘ to go beyond each other in love ; how happy, how  
‘ delightful a sight is this ! O then, what a blessed  
‘ society will the family of heaven be, and those  
‘ peaceful inhabitants of the *new Jerusalem*, where  
‘ there is no division, nor differing judgments, no  
‘ disaffection nor strangeness, no deceitful friend-  
‘ ship, no, not one unkind expression, nor any angry  
‘ look or thought ; but *all are one in Christ*, who is  
‘ one with the Father, and all live in the love of  
‘ him, who is love itself ! The soul is not more  
‘ where it lives, than where it loves. How near then  
‘ will my soul be united to God, when I shall so  
‘ heartily, strongly, and incessantly love him ! Ah,  
‘ wretched, unbelieving heart, that can think of  
‘ such a day, and work, and life as this, with such  
‘ low and feeble joys ! But my future enjoying joys  
‘ will be more lively .’

Seet. 16. ‘ How delightful is it to me to behold and  
‘ study these inferior *works of creation* ! What a  
‘ beautiful fabrick do we here dwell in ; the floor  
‘ so dress’d with herbs, and flowers, and trees,  
‘ and watered with springs and rivers ; the roof so  
‘ wide expanded, so admirably adorned ! What won-  
‘ ders do sun, moon, and stars, seas, and winds,  
‘ con-



' contain ! And hath God prepared such a house for  
 ' corruptible flesh, for a soul imprisoned ; and doth  
 ' he bestow so many millions of wonders upon his  
 ' enemies ! O what a dwelling must that be, which  
 ' he prepares for his dearly beloved children ; and how  
 ' will the glory of the new Jerusalem exceed all the  
 ' present glory of the creatures ? Arise then, O my  
 ' soul, in thy contemplation ; and let thy thoughts  
 ' of that glory as far exceed in sweetness thy thoughts  
 ' of the excellencies below ! Fear not to go out of  
 ' this body, and this world, when thou must make so  
 ' happy a change ; but say, as *one* did when he was  
 ' dying, " I am glad, and even leap for joy, that the  
 " time is come in which that mighty *Jehovah*, whose  
 " majesty in my search of nature I have admired,  
 " whose goodness I have adored, whom by faith I  
 " have desired and panted after, will now shew him-  
 " self to me face to face."

Sect. 17. ' How wonderful also are the *works of Pro-*  
 ' *vidence* ? How delightful to see the great God in-  
 ' terest himself in the safety and advancement of a  
 ' few humble, praying, but despised persons ; and  
 ' to review those special mercies with which my own  
 ' life hath been adorned and sweetened ? How often  
 ' have my prayers been heard, my tears regarded,  
 ' my troubled soul relieved ? How often hath my  
 ' Lord bid me *be of good cheer* ? What a support are  
 ' these experiences, these clear testimonies of my  
 ' Father's love, to my fearful unbelieving heart ? O  
 ' then, what a blessed day will that be, when I shall  
 ' have all mercy, perfection of mercy, and fully en-  
 ' joy the Lord of mercy : when I shall stand on the  
 ' shore, and look back on the raging seas I have  
 ' safely passed ; when I shall review my pains and  
 ' sorrows



‘ sorrows, my fears and tears, and possess the glory  
 ‘ which was the end of all? If one drop of lively  
 ‘ faith was mixed with these considerations, what a  
 ‘ heaven-ravishing heart should I carry within me?  
 ‘ fain would *I believe, Lord help my unbelief.*’

Sect. 18. ‘ How sweet, O my soul, have *ordinances*  
 ‘ been to thee? What delight hast thou had in  
 ‘ prayer, and thanksgiving, under heavenly ser-  
 ‘ mons, and in the society of saints, and to see *the*  
 ‘ *Lord adding to the Church such as should be saved?*  
 ‘ how can my heart then conceive the joy, which  
 ‘ I shall have to see the perfected Church in heaven,  
 ‘ and to be admitted into the celestial Temple, and  
 ‘ with the heavenly host praise the Lord for ever?  
 ‘ if the *word of God* was sweeter to *Job* than *his ne-*  
 ‘ *cessary food*; and to *David*, than *honey and the*  
 ‘ *honey-comb*; and was *the Joy and rejoicing of Jere-*  
 ‘ *miah’s heart*; how blessed a day will that be, when  
 ‘ we fully enjoy the Lord of this world, and shall no  
 ‘ more need these written precepts and promises, nor  
 ‘ read any book but the face of the glorious God? If  
 ‘ they that heard Christ speak on earth, *were astonished*  
 ‘ *at his wisdom and answers*, and *wondered at the gra-*  
 ‘ *cious words which proceeded out of his mouth*; how  
 ‘ shall I then be affected to behold him in his majesty?’

Sect. 19. ‘ CAN the prospect of this glory make  
 ‘ others *welcome the cross*, and even refuse deliver-  
 ‘ ance? and cannot it make thee chearful under lesser  
 ‘ sufferings? Can it sweeten the flames of Martyr-  
 ‘ dom; and not sweeten thy life, or thy sickness,  
 ‘ or thy natural death? Is it not the same heaven  
 ‘ which they and I must live in? Is not their God,  
 ‘ their Christ, their crown, and mine the same? And  
 ‘ shall I look upon it with an eye so dim, a heart so  
 ‘ dull



‘dull, a countenance so dejected? Some small fore-  
‘tastes of it have I myself had; and how much  
‘more delightful have they been, than any earthly  
‘things ever were; and what then will the full  
‘enjoyment be!’

Sect. 20. ‘What a beauty is there here in the *im-*  
‘*perfect* *graces of the Spirit*? Alas! how small are  
‘these, to what we shall enjoy in our perfect  
‘state? What a happy life should I here live, could  
‘I but love God as much as I would; could I be all  
‘love, and always loving? O my soul! what wouldst  
‘thou give for such a life! Had I such apprehen-  
‘sions of God, such knowledge of his word as I  
‘desire; could I fully trust him in all my straits;  
‘could I be as lively as I would in every duty; could  
‘I make God my constant desire and delight; I  
‘would not envy the world their honours or plea-  
‘sures. What a blessed state, O my soul! wilt thou  
‘shortly be in, when thou shalt have far more of  
‘these than thou canst now desire, and shalt exercise  
‘thy perfected graces in the immediate vision of  
‘God, and not in the dark, and at a distance as  
‘now?’

Sect. 21. ‘Is the sinning, afflicted, persecuted *Church*  
‘*of Christ*, so much more excellent than any  
‘particular gracious soul? What then will the  
‘church be, when it is fully gathered and glorified;  
‘when it is ascended from the valley of tears to  
‘*mount Zion*; when it shall sin and suffer no more!  
‘The glory of the *old Jerusalem* will be darkness  
‘and deformity to the glory of the *new*. What  
‘cause shall we have then to shout for joy, when we  
‘shall see how glorious the heavenly temple is, and  
‘remember the meanness of the church on earth?’

[N. B.



[N. B. If this Chapter seems too long to be read at once, it may be properly divided here.]

Sect. 22. ‘ But alas ! what a loss am I at in the  
‘ midst of my *contemplations* ? I thought my *heart* had  
‘ all the while attended, but I see it doth not. What  
‘ life is there in empty thoughts and words, with-  
‘ out affections ? Neither God, nor I, find pleasure  
‘ in them. Where hast thou been, *unworthy heart*,  
‘ while I was opening to thee the everlasting trea-  
‘ sures ? Art thou not ashamed to complain so much  
‘ of an uncomfortable life, and to murmur at God  
‘ for filling thee with sorrows ; when he in vain offers  
‘ thee the delights of angels ? Hadst thou now but  
‘ followed me close, it would have made thee re-  
‘ vive and leap for joy, and forget thy pains and sor-  
‘ rows. Did I think my heart had been so backward  
‘ to rejoice ?’

Sect. 23. ‘ Lord, thou hast reserved my perfect joys  
‘ for heaven, therefore, help me to *desire* till I may  
‘ possess, and let me long, when I cannot, as I would,  
‘ rejoice. O my soul, thou knowest to thy sorrow,  
‘ that thou art not yet at thy *rest*. When shall I ar-  
‘ rive at that safe and quiet harbour, where there are  
‘ none of these storms, waves, and dangers ; when  
‘ I shall never more have a weary restless night or  
‘ day ! Then my life will not be such a mixture of  
‘ hope and fear, of joy and sorrow ; nor shall flesh  
‘ and spirit be combating within me ; nor faith and  
‘ unbelief, humility and pride, maintain a continual  
‘ conflict. O when shall I be past these soul torment-  
‘ ing fears, and cares, and griefs ? When shall I  
‘ be out of this soul-contradicting, espousing, de-  
‘ ceitful flesh ; this corruptible body, this vain vexa-  
‘ tious



‘ tious world ! alas, that I must stand and see the  
‘ Church and cause of Christ tofs’d about in con-  
‘ tention, and made subservient to private interests,  
‘ or deluded fancies ! There is none of this disorder  
‘ in the heavenly Jerusalem; there I shall find an  
‘ harmonious consent of perfected spirits, in obey-  
‘ ing and praising their everlasting king. O how  
‘ much better to be a door-keeper, there, than the  
‘ commander of this tumultuous world ! Why am  
‘ I no more weary of this weariness ? Why do I so  
‘ forget my resting place ? up then, O my soul, in  
‘ thy most raised and fervent *Desires* ! Stay not till  
‘ this flesh can desire with thee ; expect not that  
‘ sense should apprehend thy blessed object, and  
‘ tell thee when and what to desire. Doth not the  
‘ dulness of thy desires after *rest*, accuse thee of  
‘ most detestable ingratitude and folly ? Must thy  
‘ Lord procure thee a *Rest* at so dear a rate, and dost  
‘ thou no more value it ? Must he go before to pre-  
‘ pare so glorious a Mansion for such a wretch,  
‘ and art thou loth to go and possess it ? Shall the  
‘ Lord of glory be desirous of thy company, and  
‘ thou not desirous of his ? Must earth become a  
‘ very hell to thee, before thou art willing to be  
‘ with God ? Behold the most lovely creature, or  
‘ the most desirable state, and tell me, where  
‘ wouldst thou be, if not with God ? Poverty is a  
‘ burthen ; riches a snare ; sickness unpleasing ;  
‘ health unsafe ; the frowning world *bruises thy*  
‘ *heel*, the smiling world *stings* thee to the heart :  
‘ so much as the world is loved and delighted in, it  
‘ hurts and endangers the lover ; and, if it may not  
‘ be loved, why should it be desired ? If thou art  
‘ applauded, it proves the most contagious breath ;  
‘ if



‘ if thou art vilified, or unkindly used, methinks  
 ‘ this should not entice thy love. If thy successful  
 ‘ labours, and thy godly friends, seem better to thee  
 ‘ than a life with God, it is time for God to take  
 ‘ them from thee. If thy studies have been sweet,  
 ‘ have they not also been bitter? And at best, what  
 ‘ are they to the everlasting views of the God of  
 ‘ truth? Thy friends here have been thy delight;  
 ‘ and have they not also been thy vexation and  
 ‘ grief? They are gracious, and are they not also  
 ‘ sinful? They are kind, and are they not soon dis-  
 ‘ pleased? They are humble, but, alas, how proud  
 ‘ also! Their graces are sweet, and their gifts  
 ‘ helpful; but are not their corruptions bitter, and  
 ‘ their imperfections hurtful? And art thou so loth  
 ‘ to go from them to thy God?’

Sect. 24. ‘ O my soul, look above this world of  
 ‘ sorrows! Hast thou so long felt the smarting rod  
 ‘ of affliction, and no better understood its mean-  
 ‘ ing? Is not every stroke to drive thee hence? Is  
 ‘ not its voice like that to *Elijah, what dost thou here?*  
 ‘ Dost thou forget thy Lord’s prediction, *In the*  
 ‘ *world ye shall have tribulation, in me ye may have*  
 ‘ *peace.* Ah! my dear Lord, I feel thy meaning;  
 ‘ it is written in my flesh, engraven in my bones.  
 ‘ My heart thou aimest at; thy rod drives, thy  
 ‘ silken cord of love draws; and all to bring it to  
 ‘ thyself. Lord, can such a heart be worth thy  
 ‘ having? Make it worthy, and then it is thine; take  
 ‘ it to thyself, and then take me. This clod hath  
 ‘ life to stir, but not to rise. As the feeble child  
 ‘ to the tender mother, it looketh up to thee, and  
 ‘ stretcheth out the hands, and fain would have thee  
 ‘ take it up. Tho’ I cannot say, *my soul longeth*  
 ‘ *after*



‘ *after thee* ; yet I can say, I long for such a longing heart. *The Spirit is willing, the flesh is weak.*  
 ‘ My spirit cries, *let thy kingdom come*, or let me  
 ‘ come to thy kingdom ; but the flesh is afraid thou  
 ‘ shouldst hear my prayer, and take me at my word.  
 ‘ O blessed be thy grace, which makes use of my  
 ‘ corruptions to kill themselves ; for I fear my fears,  
 ‘ and sorrow for my sorrows, and long for greater  
 ‘ longings ; and thus the painful means of attaining  
 ‘ my desires increase my weariness, and that makes  
 ‘ me groan to be at rest.’

Sect. 25. ‘ Indeed, Lord, my soul itself is in a  
 ‘ strait, and *what to chuse I know not* ; but thou  
 ‘ knowest what to give. *To depart, and be with thee,*  
 ‘ *is far better.* But *to abide in the flesh* seems needful.  
 ‘ Thou knowest I am not weary of thy work, but of  
 ‘ sorrow and sin ; I am willing to stay while thou wilt  
 ‘ employ me, and dispatch the work thou hast put in-  
 ‘ to my hands : But I beseech thee, stay no longer  
 ‘ when this is done ; and while I must be here, let me  
 ‘ be still amending and ascending ; make me still bet-  
 ‘ ter, and take me at the best. I dare not be so impatient  
 ‘ as to importune thee to cut off my time, and snatch  
 ‘ me hence unready ; because I know my everlasting  
 ‘ state so much depends on the improvement of this  
 ‘ life. Nor would I stay when my work is done ; and  
 ‘ remain here sinning, while my brethren are triumph-  
 ‘ ing. Thy footsteps bruise this worm, while those  
 ‘ stars shine in the firmament of glory. Yet I am  
 ‘ thy child as well as they ; Christ is my head as well  
 ‘ as theirs ; why is there then so great a distance ? But  
 ‘ I acknowledge the equity of thy ways ; though we  
 ‘ are all children, yet I am the prodigal, and there-  
 ‘ fore more fit in this remote country to feed on husks.  
 ‘ while



while they are *always with thee*, and possess thy  
 glory. They were once themselves in my condi-  
 tion, and I shall shortly be in theirs. They were of  
 the lowest form, before they came to the highest ;  
 they *suffered* before they *reigned*; they *came out of*  
*great tribulation*, who are now *before thy throne* ;  
 and shall not I be content to come to the crown as  
 they did ; and to *drink of their cup* before I *sit*  
*with them in the kingdom* ? Lord I am content to  
 stay thy time, and go thy way, so thou wilt ex-  
 alt me also in thy season, and take me *into thy*  
*barn* when thou seest me ripe. In the mean time  
 I may desire, tho' I am not to repine : I may be-  
 lieve and wish, tho' not make any sinful haste : I  
 am willing to wait for thee, but not to lose thee ;  
 and when thou seest me too contented with thine  
 absence, then quicken my languid desires, and blow  
 up the dying spark of love ; and leave me not till  
 I am able unfeignedly to cry out, *As the hart pant-*  
*eth after the water brooks, so panteth my soul after*  
*thee, O God ! My soul thirsteth for God, for the living*  
*God ; when shall I come and appear before God ? My*  
*conversation is in heaven, from whence I look for a*  
*Saviour. My affections are set on things above,*  
*where Christ sitteth, and my life is hid. I walk by*  
*faith, and not by sight ; willing rather to be absent*  
*from the body, and present with the Lord.*

Sect. 26. ' What interest hath this empty world in  
 me ; and what is there in it that may seem so lovely,  
 as to entice my desires from my God, or make  
 me loth to come away ? Methinks, when I look  
 upon it with a deliberate eye, it is a howling wil-  
 derness, and too many of its inhabitants are un-  
 tamed monsters. I can view all its beauty as de-  
 formity ;



‘ formity ; and drown all its pleasures in a few peni-  
‘ tent tears ; or the wind of a sigh will scatter  
‘ them away. O let not this flesh so seduce my soul,  
‘ as to make it prefer this weary life before the joys  
‘ that are about thy throne ! And though death  
‘ itself be unwelcome to nature, yet let thy grace  
‘ make thy glory appear to me so desireable, that  
‘ the King of Terrors may be the messenger of my  
‘ joy ! Let not my soul be dejected by violence, and  
‘ dispossessed of its habitation against its will ; but  
‘ draw it to thyself by the secret power of thy love,  
‘ as the sun-shine in the spring draws forth the crea-  
‘ tures from their winter-cells ; meet it half way,  
‘ and entice it to thee, as the load-stone doth the  
‘ iron, and as the greater flame attracts the less !  
‘ Dispel therefore the clouds that hide thy love  
‘ from me ; or remove the scales that hinder mine  
‘ eyes from beholding thee ; for the beams that stream  
‘ from thy face, and the foretastes of thy great  
‘ salvation, and nothing else, can make a soul un-  
‘ feignedly say, *now let thy servant depart in peace !*  
‘ But it is not thy ordinary discoveries that will here  
‘ suffice ; as the work is greater, so must thy help  
‘ be. O turn these fears into strong desires, and  
‘ this lothness to die into longings after thee !  
‘ While I must be absent from thee, let my soul as  
‘ heartily groan, as my body doth under its want of  
‘ health ! If I have any more time to spend on  
‘ earth, let me live, as without the world, in thee, as  
‘ I have sometime lived as *without thee in the world !*  
‘ While I have a thought to think, let me not for-  
‘ get thee ; or a tongue to move, let me mention thee  
‘ with delight ; or a breath to breathe, let it be after  
‘ thee, or for thee ; or a knee to bend, let it daily  
‘ bow



‘ bow at thy footstool; and when by sickness thou  
‘ confinest me, do thou *make my bed, number my pains,*  
‘ *and put all my tears into thy bottle !*’

Sect. 27. ‘ As my flesh desired what my spirit ab-  
‘ horred, so now let my spirit desire that day which  
‘ my flesh abhorreth; that my friends may not  
‘ with so much sorrow wait for the departure of my  
‘ soul, as my soul with joy shall wait for its own de-  
‘ parture ! Then *let me die the death of the righteous,*  
‘ *and let my last end be like his ;* even a removal to  
‘ that glory that shall never end ! Then let thy con-  
‘ voy of angels bring my departing soul among *the*  
‘ *perfected spirits of the just,* and let me follow my  
‘ dear friends that have died *in Christ before me ;* and  
‘ while my sorrowing friends are weeping over my  
‘ grave let my spirit be reposed with thee in *rest ;*  
‘ and while my corps shall lie rotting in the dark,  
‘ let my soul be in *the inheritance of the saints in*  
‘ *light !* O thou that *numberest the very hairs of my*  
‘ *head,* number all the days that my body lies in  
‘ the dust ; and thou, that *wriest all my members*  
‘ *in thy book,* keep an account of my scattered  
‘ bones ! O my Saviour, hasten the time of thy  
‘ return ; *send forth thy angels,* and let that dreadful,  
‘ joyful *trumpet sound !* Delay not, lest the living  
‘ give up their hopes ; delay not, lest earth should  
‘ grow like hell, and thy church by division be all  
‘ crumbled to dust ; delay not, lest thy enemies get  
‘ advantage of thy flock, and lest pride, hypocrisy,  
‘ sensuality, and unbelief prevail against thy *little*  
‘ *remnant,* and share amongst them thy whole inheri-  
‘ tance, and *when thou comest* thou *find not faith on*  
‘ *the earth ;* delay not, lest the grave should boast of  
‘ victory, and having learned rebellion of its guest,  
‘ should



' should refuse to deliver thee up thy due ! O hasten  
 ' that great resurrection day, when thy command  
 ' shall go forth, and none disobey ; when the *sea and*  
 ' *earth shall yield up their* hostages and all that sleep  
 ' in the grave shall awake, and the dead in Christ  
 ' shall rise first ; when the seed which thou sowedst  
 ' corruptible, shall come forth incorruptible ; and  
 ' graves that received rottenness and dust, shall re-  
 ' turn thee glorious stars and suns ! Therefore dare  
 ' I lay down my carcase in the dust, intrusting it,  
 ' not to a grave, but to thee ; and therefore my flesh  
 ' shall rest in hope, till thou shalt raise it to the pos-  
 ' session of everlasting rest. Return, O Lord, how long ?  
 ' O let thy kingdom come ! Thy desolate Bride saith,  
 ' Come ; for thy spirit within her saith, Come ; and  
 ' teacheth her thus to pray with groanings which  
 ' cannot be uttered : yea, the whole creation saith,  
 ' Come, waiting to be delivered from the bondage of  
 ' corruption, into the glorious liberty of the children  
 ' of God ; thou thyself hast said, Surely I come quickly.  
 ' Amen. Even so, Come, Lord Jesus !'

Sect. 28. Thus, Reader, I have given thee my best  
 advice for maintaining a heavenly conversation. If  
 thou canst not thus meditate methodically and fully,  
 yet do it as thou canst ; only be sure to do it seriously  
 and frequently. Be acquainted with this heavenly  
 work, and thou wilt, in some degree, be acquainted  
 with God ; thy joys will be spiritual, prevalent,  
 and lasting, according to the nature of their blef-  
 sed object ; thou wilt have comfort in life and  
 death : When thou hast neither wealth, nor health,  
 nor the pleasures of this world, yet wilt thou have  
 comfort : Without the presence, or help of any  
 friend, without a minister, without a book, when  
 all



all means are denied thee, or taken from thee, yet mayest thou have vigorous, real comfort. Thy graces will be mighty, active, and vigorous; and the daily joy which is thus fetched from heaven *will be thy strength*. Thou wilt be as one that stands on the top of an exceeding high mountain; he looks down on the world as if it were quite below him; fields and woods, cities and towns, seem to him but little spots. Thus despicably wilt thou look on all things here below. The greatest princes will seem but as grasshoppers; the busy, contentious, covetous world, but as a heap of ants. Men's threatenings will be no terror to thee; nor the honours of this world any strong enticement; temptations will be more harmless, as having lost their strength; and afflictions less grievous, as having lost their sting; and every mercy will be better known, and relished. It is now, under God, in thy own choice, whether thou wilt live this blessed life or not; and whether all this pains I have taken for thee shall prosper, or be lost. If it be lost through thy laziness, thou thyself will prove the greatest loser. O man! What hast thou to mind but God and heaven? Art thou not almost out of this world already? Dost thou not look every day, when one disease or other will let out thy soul! Does not *the grave wait to be thine house*? And worms to feed upon thy face and heart? What if thy pulse must beat a few strokes more? What if thou hast a little longer to breathe, before thou breathe out thy last; a few more nights to sleep, before thou sleepest in the dust? Alas! what will this be, when it is gone? And is it not almost gone already? Very shortly thou wilt see thy glass run out, and say to thyself, 'My life is done! My time  
' is.



‘ is gone ! ’Tis past recalling ! There is nothing now  
‘ but heaven or hell before me ! ’ Where then should  
thy heart be now, but in heaven ? Didst thou know  
what a dreadful thing it is, to have a doubt of hea-  
ven when a man is dying, it would rouse thee up.  
And what else but doubt can that man then do, that  
never seriously thought of heaven before ?

Sect. 29. Some there be that say, ‘ It is not worth fo-  
‘ much time and trouble, to think of the greatness  
‘ of the joys above ; so that we can make sure they are  
‘ ours, we know they are great.’ But as these men  
obey not the command of God, which requires them  
to have *their conversation in heaven*, and to *set their  
affections on things above* ; so they wilfully make their  
own lives miserable by refusing the delights which  
God hath set before them. And if this were all, it  
were a small matter ; but see what abundance of  
other *mischiefs* follow the neglect of these heavenly  
delights. This neglect——*will damp, if not destroy,*  
*their love to God ;——will make it unpleasant to them to*  
*think or speak of God, or engage in his service ;——it*  
*tends to pervert their judgments concerning the ways and*  
*ordinances of God ;——it makes them sensual and vo-*  
*luptuous ;——it leaves them under the power of every*  
*affliction and temptation, and is a preparative to total*  
*apostacy ;——it will also make them fearful and un-*  
*willing to die.* For who would go to a God, or a  
place he hath no delight in ? Who would leave his  
pleasure here, if he had no better to go to ? Had  
I only proposed a course of melancholy and fear,  
and sorrow, you might reasonably have objected.  
But you must have heavenly delights, or none that  
are lasting. God is willing you should daily walk  
with him, and fetch in consolations from the ever-  
lasting



lasting fountain ; if you are unwilling, even bear the loss ; and when you are dying, seek for comfort where you can get it, and see whether fleshly delights will remain with you ; then conscience will remember, in spite of you, that you was once persuaded to a way for more excellent pleasures ; pleasures that would have followed you through death, and have lasted to eternity.

Sect. 30. As for you, whose hearts God hath weaned from all things here below, I hope you will value this heavenly life, and take one walk every day in the *new Jerusalem*. God is your love, and your desire ; you would fain be more acquainted with your Saviour ; and I know it is your grief, that your hearts are not nearer to him, and that they do not more feelingly love him, and delight in him. ¶ O try this life of meditation on your heavenly rest ! here is the mount, on which the fluctuating Ark of your souls may rest. Let the world see by your heavenly lives, that religion is something more than opinions and disputes, or a task of outward duties. If ever a *Christian* is like himself, and answerable to his principles and profession, it is when he is most serious and lively in this duty. As *Moses*, before he died, went up unto Mount *Nebo*, to take a survey of the land of Canaan ; so the Christian ascends this mount of contemplation, and by faith surveys his rest. He looks upon the glorious mansions, and says, ‘ *Glorious things are deservedly spoken of thee thou city of God !*’ He hears, as it were, the melody of the heavenly choir, and says, ‘ *happy is the people that is in such a case ; yea happy is that people, whose God is the Lord !*’ He looks upon the glorified inhabitants, and says, ‘ *happy art thou*



*' thou, O Israel ; who is like unto thee, O people saved  
' by the Lord, the shield of thy help, and who is the  
' sword of thine excellency ! When he looks upon  
the Lord himself, who is their glory, he is ready  
with the rest, to fall down and worship him that  
liveth for ever and ever, and say, ' Holy, holy, holy  
' Lord God Almighty, which was, and is, and is to  
' come ! Thou art worthy, O Lord, to receive glory,  
' and honour, and power ! When he looks on  
the glorified Saviour, he is ready to say, Amen  
to that new Song, ' Blessing, and honour, and glory,  
' and power, be unto him that sitteth upon the throne,  
' and unto the Lamb for ever and ever : for thou wast  
' slain, and hast redeemed us to God by thy blood, out of  
' every kindred, and tongue, and people, and nation :  
' and hast made us unto our God Kings and priests !'  
When he looks back on the wilderness of this world  
he blesses the believing, patient, despised saints ; he  
pities the ignorant, obstinate, miserable world ; and  
for himself, he says, as *Peter*, ' It is good to be here ;'  
or as *Asaph*, ' It is good for me to draw near to  
God ; for lo, they that are far from thee, shall perish.'  
Thus, as *Daniel* in his captivity daily opened his  
window toward *Jerusalem*, though far out of sight,  
when he went to God in his devotions ; so may the  
believing soul in this captivity of the flesh, look  
towards *Jerusalem* which is above : And as *Paul* was  
to the *Colossians*, so may the believer be with the glo-  
rified spirits, though absent in the flesh, yet with them  
in the Spirit, joying and beholding their heavenly or-  
der. And as the lark sweetly sings, while she soars  
on high, but is suddenly silenced when she falls to the  
earth ; so is the frame of the soul most delightful  
and divine, while it keeps in the views of God by*



contemplation? Alas, we make there too short a stay, fall down again, and lay by our music!

Sect. 31. But, “ O Thou, the merciful Father of  
“ spirits, the attractive of love, and ocean of de-  
“ lights, draw up these drossy hearts unto thyself,  
“ and keep them there till they are spiritualized and  
“ refined; and second thy servants weak endea-  
“ vours, and persuade those that read these lines  
“ to the practice of this delightful, heavenly work!  
“ O suffer not the soul of thy most unworthy ser-  
“ vant to be a stranger to those joys, which he de-  
“ scribes to others; but keep me, while I remain on  
“ earth, in daily breathings after thee, and in a be-  
“ lieving affectionate walking with thee! And when  
“ thou comest, let me be found so doing; not serving  
“ my flesh, nor asleep with my Lamp unfurnished;  
“ But waiting and longing for my Lord’s return!  
“ Let those who shall read these heavenly directions  
“ not merely read the fruit of my studies; but the  
“ breathings of my active hope and love: That if  
“ my heart were open to their views they might then  
“ read the same most deeply engraven with a Beam  
“ from the face of the Son of God; and not find  
“ vanity or lust, or pride within, when the words  
“ of life appear without; that so these lines may  
“ not witness against me; but proceeding from the  
“ heart of the *writer*, may be effectual, through  
“ thy Grace, upon the heart of the *Reader*, and so  
“ be the Saviour of life to both! *Amen.*

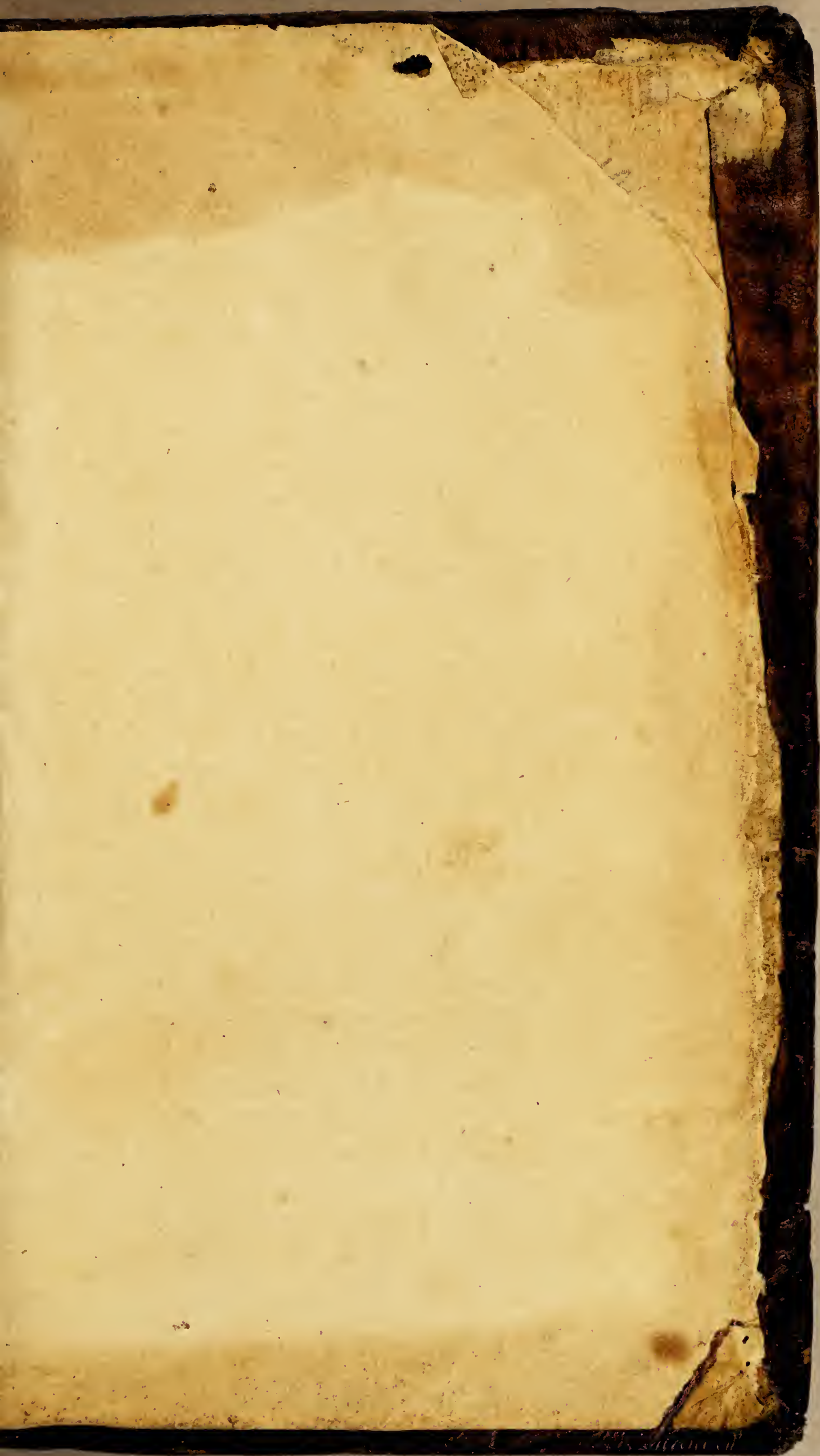
Glory be to God in the highest: on earth Peace:  
Good Will towards Men.

T H E E N D.











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Hard W. Curtis



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